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- 1.—*Second Report on the Examination and Restoration of the Mackenzie Manuscripts. By the Reverend WILLIAM TAYLOR.*  
*A Palm-leaf MS. No. 165, Countermark 64.*

A:—TAMIL.

I.—*Chola pūrva Patayam, or ancient Chóla record.*

This is a large Tamil manuscript containing 48 Palm-leaves in the introductory portion and 219 in the remainder. It is perfect as regards the numbering of the leaves, and is generally in a good state of preservation: a few of the leaves are a little damaged, but these, having been restored, the whole will last in good preservation, for several years.

### *Brief Abstract.*

Reference to inscriptions at *Conjeveram*, and to VIKRAMÁDITYA the son of GOVINDA, slain by SÁLIVÁHANA. It states that SÁLIVÁHANA was born in the country of *Ayodhya*, in a potter's house, under the influence of ATHI-SESHAN. He acquired great skill and prowess; and conquering VIKRAMÁDITYA, subdued also the *Ayodhya*\* country. An era was formed termed the era of SÁLIVÁHANA. In his time there was great disorder, Hindu fanes, rites, and institutions, all were neglected. SÁLIVÁHANA was a *Samana* (or *Jaina*) a worshipper of *Sarvésvarer* of a venomous spirit, and in these he gloried. He destroyed the fanes and sacred edifices of the Hindus of five classes, without favor or distinction. He overthrew all privileges which Hindus derived from VIKRAMÁDITYA. He persecuted and oppressed all who would not

\* Whence it appears either that the author made a mistake or else that there was a second *Ayodhya*. VIKRAMÁDITYA ruled over *Gujerat* and *Malwa*, and derived tribute extensively from other countries. *Ayodhya* may however, be viewed as an epithet, "exempt from war."

enter into the *Samana* religion, of which he was a devotee. If they entered the way of *Sarvéśvarer*, he protected them ; but punished them if they refused. Through his wickedness there was no rain, a great famine, much distress, and one house distant ten miles from any other house : the country little better than a waste benighted wilderness. The ascetics retiring to wildernesses, in secret made murmuring complaints to SIVA, and VISHNU. SIVA to avenge the desolation, solicited from the *Athi-Parābaram* (Supreme Being) a fire rain. ATHI-SESHAN beforehand apprized SÁLIVÁHANA of its approach in a dream. SÁLIVÁHANA announced to all the followers of *Sarvéśvarer*, the coming fire rain, and recommended them to build stone houses, or to remain (on the day fixed) in rivers, by both of which means they would be preserved uninjured by the fire rain. They followed his advice, some quarrying stones and building houses, others watching on the banks of the largest rivers ; and they were all on the alert. SIVA opening his frontlet eye, sent a rain of fire. SÁLIVÁHANA's people took refuge in their stone houses, and he himself with his army on the banks of the *Caveri* (here used to designate a river in general), avoided it by plunging in the water. SIVA seeing this, by recourse had to the Supreme Being, and by meditating on the five lettered *mantra*, sent down a shower of mud. Those in stone houses were thereby blocked up and suffocated ; those in rivers came out and escaped, and thus SÁLIVÁHANA (here also termed BHOJA), with his army escaped. SIVA now took counsel within himself. The first reflection produced *Vira Cholan*, (the thought of him was born in his mind :) the second reflection produced *Ula Cheran* of the *Láda* country, and *Nanda Gopala Yediar* (or herdsmen class or tribe) : the third reflection produced *Vajranga Pandiyan* of the fisherman's class. SIVA then, with a regard to VISHNU, meditated the eight-lettered *mantra* ; and through it designated these three to their respective offices, it being the special lot of the *Cholan* to kill SÁLIVÁHANA. The three kings came together to take counsel so that the three crowns became as one crown, and they bathed together in the river at *Tírumukudal*\*. After making a vow to destroy SÁLIVÁHANA, and taking means to assemble money and troops, they made a pilgrimage to *Kasí*. At that time *Kasí* was neglected, and it was merely a wilderness of banyan trees. They are represented as discovering an inscription deep hidden in the earth, stating this to be *Kási*, &c. (Hence it is not *Benares*, but some ficti-

\* This is a place where three rivers became one, said to be not far from *Conjeveram*. Hence the name, implying, " the sacred triple union." Another such place is celebrated in a book called *Mukudal pallu* and is said to be near *Alagar kaval*, in the neighbourhood of *Madura*.



tious *Kási*, that is designated.) They subsequently came to *Canchi-nagara* (*Conjeveram*.) The same process as before is represented to have been repeated. Here also an inscription was found. (It is to be noted that the original name is *Cachi*; *Canchi* being a modern addition.) They were referred for further information to CACHI VIRA CÁMÁCHI RAYEN, of the weaver tribe. They cleared the forest; but were opposed by a local DURGA who threatened to sacrifice them for trespassing on her domains. There follow various details needless to state minutely. SÁLIYÁHANA is again designated simply by the name BHOJA. The aforesaid CACHI VIRA CÁMÁCHI appears as a negociator with the local DURGA, and promises her one thousand and eight human sacrifices, from among the people of his tribe, and the title of "War goddess;" so that when the tribe should rule, and fight with other kings, her appetite for human blood should be abundantly satiated: with these terms the DURGA was satisfied and gave consent to the building of a town, and establishing a monarchy. (If this be ornament it is still startling in its indications as to by-gone days.) She then took him to the tank of her local residence, and explained to him that after VIKRAMÁDITYA's defeat by SÁLIVÁHANA, all the former inhabitants of the place had collected their jewels and other valuables, which were put into a copper chest, and that this chest was buried, deep under the bed of a tank (reservoir), in a cave closed by a door, which was locked, and over it the stone bed of the tank was relaid. She pointed out to him the spot, and put him in possession of the chest. She also directed him to another spot where ancient records of the place, when the country was ruled by DEVENDRA were deposited, and shewing him where it was she disappeared. CACHI VIRAN returned to a locality where the three kings were waiting for him. There follows some more fable, and then an order from SIVA in the form of a *guru*, to open the chest. A detail of its contents—a smaller chest, a weapon, a sacred utensil or weapon, another weapon, a brass vessel, a key of the inferior regions, five other keys, an iron crow-bar, a hammer, ten thousand pieces of gold coined in the age of the great king SANTANU. The smaller chest being opened contained images of *Ganesa*, *Kártikeya*, *Valliyamma*, (the female image at *Chillambram*,) a *trinetra* fruit (the sacred ashes of the *Saivas*), a sacred bead containing the image of one god (usually it is held to contain three, four, or five; the kind mentioned is very rare). A chank with its windings to the right (extremely rare and precious), a cane without joints or knots, a row of beads for prayer, a seal ring of six classes of Hindus—these and the like were in the inner box. These were given to the *Saiva guru* to be purified, and then

were committed to the care of VIRA CÁMÁCHI for the purposes of worship. He fetched a pot of water from the *Cambhá* river, and putting it before the chest, placed one of the weapons upright in the ground, and paying homage transferred the divinity resident within the chest, into the pot of water, which was daily worshipped by himself and his wife. This was all done by instructions from the god in the shape of a *Saiva guru*. He delivered the same over to his son to be so handed down from generation to generation. The said *guru* further told them to make use of the key of the inferior regions in the place before indicated by the local DURGA, where a copperplate inscription would be found. The *Saiva guru* then disappeared resuming his divine form of *Yegambarésvarer*. The three kings were again resorted to, when the original inscription first mentioned was once more read by them all, and again hidden. After some other matters the opening of the other cave is mentioned to which the instruments before found in the first box were necessary. This was a cave which was entered by the light of large torches, and thence another box was taken. The inscription on copper-plates and its contents are stated to have referred to the four ages, with the record of some leading names, and coming down to the mention of VIKRAMÁDITYA'S defeat by SÁLIVÁHANA; at which era it would appear to have been engraved; and its contents are said to have contained extensive details, (certainly ill suiting a copper-plate record, but there is much of exaggeration apparent :) the simple object of the inscription would seem to have been to commemorate the previous prevalence of the Hindu faith, that the memory might not be lost, during the greatly altered state of things under SÁLIVÁHANA. The three kings rendered great honor to VIRA CÁMÁCHI and to his son. There is a brief repetition of matters connected with the four ages; for the purpose of shewing apparently, that all the great events recorded were preceded by the exhibition of human sacrifices; and it was again agreed upon by the three kings that before setting out to conquer SÁLIVÁHANA a similar sacrifice must be offered at a place termed *Cúdutturi*. The contents of the inscription, as regards the list of kings in foregoing ages was copied out on palm-leaves, and then the copper-plates were returned to the place whence they had been taken. The three kings again went to *Kási*. Thence they derived three crores of money, said to be dug up from beneath the shrine of a goddess; a variety of fabulous accompaniments. Nine persons in all are represented as having visited *Kási*, and as subsequently returning to *Conjeveram*. The affair of destroying SÁLIVÁHANA was now entered on, and the three kings leaving *Conjeveram* proceeded to *Cudatturiyur*. Being there VIRA CHÓLAN wrote

letters missive addressed to the votaries of SIVA and VISHNU, whether in cultivated lands or wastes; always excepting the *Samana* followers of SARVESVARER, the purport being a call to assemble at *Cudatturiyur*, in order to proceed against SÁLIVÁHANA. A great concourse assembled. SÁLIVÁHANA heard of these preparations. (Here the manuscript takes a retrospect in a few lines, and the passage is important.) In former days VICKAMÁDITYA ruled in the country of *Ayodhya*, and built a large town with battlements and other fortifications. When SÁLIVÁHANA BHOJA, conquered VIKRAMÁDITYA as he was not fit to rule in that town, he constructed another town in the same country, called *Bhoja raya puram* where the descendants of this SÁLIVÁHANA BHOJA ruled during 1442 years\*. In their time the three kings aforementioned made their preparations which (the descendant of) SÁLIVÁHANA learning, consulted about some place of refuge and hearing of *Trichinopoly*, inquired concerning its origin and antiquity. This statement introduces the ordinary legend about that place founded on circumstances connected with the poem of the *Rámáyana*. Assembling all his forces SÁLIVÁHANA set out with them from *Bhoja rayapur*, and overran the whole of the Peninsula, until he came to *Trichinopoly*, of which he took possession. Ascending the rock, and perceiving the strength of the place, he considered that no one could dispossess him of it, if he made it his citadel, which greatly added to his confidence. Residing in a palace at the foot, he thence administered the affairs of the kingdom. Meantime the three kings continued their preparations at *Cudatturiyur*. CACHI VIRAN advised to send an envoy to hear what SÁLIVÁHANA would say, and then to levy war against him. The CHOLAN accordingly sent CACHI VIRAN himself, accompanied by some troops: at an interview with

\* Thus in the sense of this author, SA'LIVA'HANA stands both for an individual and for a dynasty, of which he was the head; according to a custom of their oriental, and even scriptural, writers, as has been fully shewn by Bishop NEWTON in his *Dissertations on the Prophecies*. The tales about VIKRAMA'DITYA make BHOJA rája his successor after some interval, in a different town, and on another throne. If the *Carnataka rajakal*, can be safely followed the town and fortress of SA'LIVA'HANA was at the modern *Dowlutabad*, a truly singular place, according to the description given of it by Captain SEELY, while the neighbouring sculptures at *Ellore* (prevailingy Jaina in fashion) sanction the idea of a great power in the neighbourhood. At that place *Deva giri* (or *Dowlutabad*) a long list of kings did reign down to *Rama deva* (or *Ram deo*), conquered by the Muhammadans, when the place was plundered, and the kingdom subjugated. Hence I think we have some important indications to be followed out in fuller conclusion.

[The quasi interregnum of 1442 years is evidently introduced to reconcile the modern with the ancient epoch of the *Kali yuga*. See next page.—ED.]

SÁLIVÁHANA, in *Trichinopoly*, he recited the preparations made with the express intention of destroying the power of that ruler, demanding in consequence that he should give up *Trichinopoly*, renounce the *Samana* way, bathe his head in the *Coveri* (become a Hindu), retire to his own proper town of *Bhoja rayapur*, and there maintain only half his present army. SÁLIVÁHANA, much incensed, with abusive epithets, rejected the demand; but added a challenge if they thought themselves strong. CACHI VIRAN returned to *Cudatturiyur*, and his opinion being asked he advised a second embassy before making war; CACHI VIRAN was again sent. An appointed time and place of combat were now fixed, SÁLIVÁHANA engaging to come with his force to the place. This place was *Tiruvani kaval*, whither the three kings, CACHI VIRAN, his son, and an army repaired as appointed. There VIRA CHOLAN was crowned and invested with royal insignia by CACHI VIRAN; thence they proceeded to besiege *Trichinopoly*. CACHI VIRAN, by means of the copper inscription at *Conjeveram* before mentioned knew that by the craft of VISBUSHANA (younger brother of RÁVANA) there was a subterraneous entry into the fort of *Trichinopoly*. This was passed by a few people with torches, who thence proceeded to open the *Chintamani* gate, by which the troops entered in multitudes and destroyed SÁLIVÁHANA together with his *Samana* troops, with great effusion of blood. A pariar named VELLÁN escaped on SÁLIVÁHANA's horse, and with him a hundred others with their families, escaped, and went to the sea shore, whence he proceeded to some island, so as to leave behind the proverbial saying "VALLÁN went to the river:" the destruction of SÁLIVÁHANA is dated in C. Y. 1443 (in writing at full)\*. The three kings celebrated their conquest. VIRA CHOLAN had to get rid of the crime of killing SÁLIVÁHANA styled *Sarpa-dósha-Brahm-hatti* (that is, a degree of sacredness adhering to SÁLIVÁHANA as born under the influence of *Athi-seshan*, assimilating the crime to the evil of *brahman*-slaughter, though not the same). In consequence of this crime he became infatuated, and fell sword in hand on his own troops, who on all

\* The authority for this date deserves examination, as if well founded it reconciles all the difficulties of the *Kali yuga* epoch, which it places in 1443-78=1365 before Christ. Now by calculation of the place of the equinoctial colures, DAVIS fixes PARA'SARA the contemporary of YUDHISTHIRA at the commencement of the *Kali yuga*, in 1391 B. C. And calculating *backwards* the Pauranic reigns from CHANDRAGUPTA to YUDHISTHIRA, WILFORD places the latter in 1360,—WILSON in 1430 B. C. The confirmation of SA'LIVA'HANA's being a *sramana* or buddhist is important: his name seems derived from some allusion to the sacred *sál* trees under which SA'KYA died:—is it possible that the surname of *Bhoja* wrongfully applied to him, may be a corruption of *Bauddha*, the buddhist?—ED.



sides ran away to avoid him, besides which he sloughed his skin, in the same way as a serpent changes his skin annually. His companions seeing these things consulted together, and in consequence CACHI VIRAN gave instructions to his wife CÁMÁCHI to assume the guise and appearance of a *Curava* woman, of the description practising palmistry. She accordingly came into the town in that guise, when the three confederates had her called, and first submitting their own palms, brought VIRA CHOLAN to submit to the like process. The fortune-teller said that he had killed SÁLIVÁHANA, of such and such a race, and must expiate the crime by building a great number of fanes to SIVA, to VISHNU to SUBRAHMANYA, dwellings for ascetics, and dwellings for Brahmans; and to enforce the duty a long narration is given of distinguished personages in former ages, who had expiated like crimes, by building an immense number of such structures. At the mere hearing of the duty, VIRA CHOLAN found his malady alleviated, and the doing accordingly was determined upon. The *Curatti* (or fortune-teller) went away and resumed his proper form as CÁMÁCHI. The kings inspected the fortification of *Trichinopoly* which they found only fit for a *rakshasa*; but extended it so as to be fit for a regular Hindu sovereign. They then returned to *Conjeveram* where by their desire CACHI VIRAN, read to them the writings on palm-leaves, his copy of the before mentioned copper-plate inscriptions; and, according to the appointment therein stated by RAMA, the division of castes and tribes was restored. A great number of sacred edifices of the five kinds were built. The three kings then separated to their respective dominions. From *Ularacheran* there were 26 kings down to *Chengara natha cheran*. From *Vajranga* there were 26 *Pandiyans* down to *Choka natha*. From *Vira Cholan* down to *Uttama Cholan* there were 25 *Cholans*. The son of UTTAMA CHOLAN was URIYUR CHOLAN, with the account of whom a new section is made to begin.

*The ancient record of the time of CARI CALA CHOLAN.*

After the death of UTTAMA CHOLAN the crown devolved on URIYUR CHOLAN in the year of the *Cali Yuga* 3535\*. This was corresponding with the death of CHOKA NATHE *Pandiyán* of the southern *Madura*. The son of this last, MINATCHI SAVUNFIRA *Pandiyán*, was crowned C. Y. 3537. In the *Congu Dharapuram* the death of CHANKARA NATHA CHERAN was contemporaneous. His son named CHERUMAL PERUMAL was crowned C. Y. 3538. In the town of *Canchi* (*Conjeveram*) SAC-

\* This date is irreconcilable with the epoch above assumed—the innovation—viz., the astronomical fixation of the *Kali yuga*, as the zero of the planetary revolutions, must therefore have taken place before it was written.—ED.

SHAMAIYA MUTHALIAR of the race of CACHI MUTTHU VIRA CÁMÁCHI RAYER being dead, his son named CACHI VIRA VENCATA CHELLA MUTHALI was crowned in C. Y. 3539. Some details follow connected with the right hand class of people, to which VENCATA CHELLA belonged. Reverting to URIYUR CHOLAN, he is stated to have been as bad as SÁLIVÁHANA, which conduct so displeased SÁTA SIVA, that he gave permission to CARI MARI (the DURGA) at *Conjeveram* to send a shower of mud against URIYUR. But SEVENDHI-ISVARER admonishing URIYUR CHOLAN in a dream, the latter fearing for his life prepared to take refuge in the *Conga nad*, and there to keep himself concealed. His wife SINGHAMMÁL was in a state of three months' pregnancy. The aforesaid CARI MARI opening the eye on her forehead, sent down a shower of mud. It arrested URIYUR CHOLAN, halfway in his flight, and killed him. From the circumstance of CARI MARI opening her frontlet eye she was called CUNNANUR MARI. SINGHAMMÁL with a single attendaut arrived in the *Conga* country, and both performed manual labor in a Bráhma's house. A son was born to her, he was well instructed and at 16 years of age an assembly of people occurred at *Tiruvatur* to consider the best means of remedying the evils which had arisen from the want of a king. The principal men from *Conjeveram* including the before mentioned VENCATA CHELLA were present, and a white elephant was brought from *Kási*. The usual arrangements being made the elephant was let loose; and proceeded of its own accord to the *Conga* country, where it selected the above youth who was playing along with several Bráhma boys. He was crowned and received the name of CARI CALA CHOLAN. The *Pandiyán* and *Cheran* are represented as summoned to be present. The date was C. Y. 3567, (A. D. 465.) After all things had reverted to their course, the tale is introduced of the son of CARI CALA CHOLAN running over a calf in the streets *Tiruvárur*. CARI CALA CHOLAN became troubled with the *Brahmahatti*, and to remove it, the same device as before was resorted to. *Yegambara isvarer* of *Conjeveram* temple instructed his wife CÁMÁCHI to assume the guise of a fortune-teller. The remedy was to build 360 *Saiva* fanes, and 32 water aqueducts for irrigation. Details at great length then follow of the founding and endowment of various *Saiva* fanes; too minute for being abstracted. Such details may have their use. (Here the manuscript being very much injured in different places, so much as needful was restored, on other palm-leaves.) The great prevalence of the worship of DURGA throughout the *Chola* country is indicated. Most of the village fanes are erected to some name or form of DURGA. Besides the intimation given in the early part of the work of human sacrifices hav-

ing been offered, on a grand scale, it further appears that SAMAYA MUTHALI a manager or agent for CARI CALA CHOLA offered one of his sons in sacrifice at *Trinomali*, and at the demand of the DURGA at *Ma-thurai (Madura)* he offered another son as a sacrifice. He then insisted that for future years human sacrifices should not be offered; but that the goddess must be contented with other offerings, a multitude of goats being included. It is stated that 27 generations, and 36 reigns occupied 2460 years. (In this statement and in the following ones there is a recurrence of artificial structure.) The number of fanes constructed by the three kings, *Chola*, *Pandya* and *Conga*, is greatly exaggerated. Among other things it is stated that beneath the shrine of *Minacshi* at *Madura*, there is a subterraneous way to the *Vaigai* river. A great many things are mentioned apparently with the object of magnifying the importance of SAMAYA MUTHALIAR, and the weaver caste at *Conjeveram*. After which CHERUMAN PERUMAL being at *Conjeveram* with his colleagues, the two other kings, he is brought forward as looking into futurity, and declaring matters in the form of a prophecy. To wit, the whole country will become Muhammadan, the gods of the chief places will retire into concealment. The Muhammadans will exercise great severities. The *Samana* religion will increase, low tribes will prevail throughout the country. There will be want of rain; famine, deaths of people in consequence. Every thing will be as in the days of SÁLIVÁHANA. The Muhammadans will rule during 360 years. They are termed *rákshasas* concerning whom the sacred ascetics will complain to SIVA. SIVA in consultation with VISHNU, will resuscitate VIKRAMÁDITYA with his minister BATTI\*, and destroy by him, the Muhammadans. SIVA will order VIKRAMÁDITYA, born as VIRA VASANTA RAYER, to reign with his posterity, during a period of seven generations and 540 years. After that, while performing worship with eyes closed, the Mogul Padshah will come and destroy him. The *Rasgiri* Mogul and his posterity will reign 5 generations or 360 years. VIKRAMÁDITYA, will again be born as RANA KANDI VIRA VASANTA RAYER and rule with his posterity 7 generations and 540 years. Another Padshah termed COLA CALA will then come and destroy him, and rule for 5 generations, and 360 years. VIKRAMÁDITYA will then again be born at *Raya Vilur*, and destroy the COLA CALA Padshah, and rule with his posterity 27 generations and 2160 years. After that he will be taken up alive to

\* The common name of the minister on the grants and pillars of the Surásh-tra and Oujein princes is *Bhatti*, and *Vikramáditya* is a title on many of their coins. We may therefore soon hope to find who this bráhmaṇ prince overthrown by a Buddhist rival really was.—ED.

*Kailása.* Some other similar matters being stated it is added that the *Chola* and the *Pandiya* dynasties will become extinct, and CHERUMAN PERUMAL'S race alone remain, ruling in the *Cónga* country, SUNTARER MURTI carries CHERUMAN PERUMAL into the presence of SADASIVA, and there he remains in a state of beatification.

There are a few more palm leaves containing poetical stanzas on the boundaries of the six Tamil countries of no consequence, similar ones having been translated and printed. They are allowed to remain attached to the book.

*Remarks.* It appears to me that this rather extensive piece of composition is, in its introductory portion a species of historical romance, but, like many other such romances, containing some fragments of real history. The first date that is met with, fixing the destruction of SÁLIVÁHANA at Cal. Y. 1443, (or B. C. 1659,) is calculated to reflect disgrace and discredit not only on the chronology, but also on the entire composition\*. There seems however to be something more credible when the installation of CALI CARA CHOLAN is dated C. Y. 3567, (A. D. 465.) Just before there is an artificial structure visible in the 26 *Cherans* and 26 *Pandiyans* and 25 *Cholans*; and ascending upwards with these 25 generations from, say about C. Y. 3550 to C. Y. 1443, the result would be 80 years to a generation, far beyond probability; and yet apparently to make room for so many generations the author threw the earlier date so far back; forgetting that the era of SÁLIVÁHANA by common consent, did not commence until about 77 A. D. Besides in the artificial, and untrue, representation of the three kings being so much and so long together, and uniformly of the same mind, there is a violation of what we know to be history, so far as they are concerned. The utmost that can be admitted is, that the author put together, in the best manner he could, the disjointed fragments of traditions which he had heard; many of which may have been true, though not true as he has collocated them, hence to judge of the value of any such traditions it seems expedient to discover at what time the author wrote. There is no trace as far as I can perceive, of his name, but he has given an indication as to time. The book made use of, it may be observed in passing, is from internal evidence, a copy from some other one. It is not easy to judge of the antiquity of palm-leaf copies of works, so much depending on the care employed in the preservation. This particular copy may be 50 or possibly 100 years old. But however that may be the date of the original cannot I think be much less than 300 years since. I derive the inference from the latter part, wherein VIRA

\* See the preceding notes.—ED.



VASANTA RAYER is mentioned as a new incarnation of VIKRAMÁDITYA. Up to that period the alleged prophecy is history, in the main feature of Muhammadan rule and violence. And to the best of my judgment, arising from the study of similar documents, I conceive the author to have lived and written sometime in the 15th century, probably towards its close. Thenceforward he manifests ignorance : availing himself of some Pauranic annunciations as to the three VIKRAMAS ; but yielding nothing like matters of fact. I am of opinion, by consequence, that the author was patronised by VIRA VASANTA RAYER and wrote under his auspices. Of this VIRA VASANTA RAYER we find traces in the mention made of him in the smaller local papers of this collection, as may have been observed in those already abstracted ; but from the *Carnata rajakal* we learn more distinctly that he was a viceroy of NARSINGA RAYER father of KRISHNA RAYER. The former who subverted the more ancient *Vijayanagara* dynasty, made a successful inroad into the *Conjeveram* and *Ginjee* country, I believe before his conquest of *Vijayanagara*, but whether before or after he placed VIRA VASANTA RAYER as his viceroy over the country that had become subject to the kings of *Ginjee*. The era of NARSINGA RAYER is within the 15th century. Now if we consider the author to have written in that century, it will be apparent that he might have some advantage over later writers in the matter of early tradition, and there may consequently be some circumstances in his account worthy of attention.

The writer's chief object seems to have been to frame an account of the foundation of the various shrines scattered over the extent of the Carnatic proper. The statements given concerning them form the larger portion of the manuscript ; but these of course I have passed by, as they could only be developed by translation. In the event of any cause occurring to require an exact account of different shrines or fanes I presume this manuscript might acquire a measure of consequence, not now belonging to it. As it is, there are a few historical indications, that ought not to be despised, because the whole will not bear the severer tests of western historical writing. These indications are : that SÁLIVÁHANA was a *Samuna* or *Savana*\* (for the writer or his copyist writes the word in both methods) that he persecuted the *Bráhmañical* religion, and patronised another which for the present I suppose to be the *Jaina* system ; that an insurrection took place leading to the destruc-

\* These two words are apparently the *Páli* or *Prákrit* forms of the common Sanskrit terms for the followers of Buddha ; viz. *Sramana*, a devotee, austere ascetic, used by themselves ; and *Sravana*, a heretic, used by their opponents the bráhmans.—ED.

tion of many of his people, but that he himself and his army escaped ; that he over-ran the country to the south, as far as *Trichinopoly*, which he probably first fortified ; that he had a line of princes of his own posterity succeeding him ; that he ruled in a town and fortress of his own construction, not being the capital where *VIKRAMÁDITYA* ruled before him ; that *BHOJA rája* was perhaps another name by which he was known, or was the name of one of his successors ; that as *SÁLIVÁHANA* stands for the name of a dynasty, (like *Cæsar*, *Plantagenet* or *Bourbon*,) so perhaps *VIKRAMÁDITYA* may in other books stand for a dynasty, and so help us through the fable of his asserted long reign. These seem to me to be fair inferences for fuller consideration hereafter. I will add as mere conjecture that *Samana* or *Savana* as it is often spelt, may possibly be none other than the change of *y* into *j* or *s*, which is a very usual one thus giving us *Yavana*, and if so then there is a concurrence with a multitude of other indications as to the interference of the *Yavanas* with the greater portion of India, inclusive of the peninsula. For the original of the *Yavanas* we must look most probably to the *Bactrians*. Besides in the *Banta curzis* (for which see a following page MS. Books, No. 14, Section I.) we have the remnants of ancient sepultures of which the people of the present day know nothing beyond conjecture. They accord with Dr. MALCOLMSON'S account of similar ones at *Hydrabad*, (*Bengal Asiatic Journal*, vol. IV. p. 180,) and with the contents of the mounds in the *Panjab*, opened by HONIGBERGER and others. In the Carnatic they were found in localities that would rather indicate camps (*Castella*) than towns. At all events such vestiges are foreign. All Hindu records afford traces of foreign interference which they usually mystify. The dark and mystified period succeeds the term allotted to *VIKRAMÁDITYA* ; and the manner in which *SÁLIVÁHANA* is spoken of sufficiently indicates sectarian hatred, and resolution to conceal the truth.

The alleged flight by sea of a portion of the garrison at *Trinchinopoly*, I have not before noticed. It is not however to be entirely disregarded. The peopling of *Java* with a race evidently from India, has to be accounted for, and the many concurring Hindu traditions and records that people were driven from India by wars or persecutions, proceeding thence by sea, all require to be noticed as they occur ; seeing that in the end they will point to some general conclusion.

The symbolical language of the *Chóla purva Patayam*, (the document under consideration,) may be adverted to in passing. It is a regular specimen of Hindu writing ; and that, even in plain prose, involves bolder metaphors than would enter the minds of European

writers, and more than metaphors, that is symbols bordering on hieroglyphics probably suggested by the use of hieroglyphical writing. The Mackenzie MSS. have in some degree educated me to a small degree of acquaintance with this language ; though, on discovery of this style of writing, a previous acquaintance with the symbolic language of the Christian Scriptures assisted me much. Generically both are the same ; specifically they vary. Until this symbolic kind of writing is more fully understood, we cannot come to the real meaning and contents of a multitude of early Hindu writings.

One instance may be given in the fire-rain of which mention occurs at the commencement of the manuscript. The *Jainas* have a doctrine that a rain of fire always goes before the periodically recurring universal deluge, and this is only a slight alteration of the orthodox Hindu statements, that before the *Manupralaya*, or periodical deluge, the sun acquires so much increased power, that all things are scorched up and destroyed ; after which copious showers, in which water descends in streams like the trunks of elephants, involve the cinerated surface of the earth, deep within a folding of mighty waters ; during which time is the night of BRAHMA, or quiescence of the creative energy, and during which time NARAYANA, or the conservative energy, quietly floats on the surface of the abyss. - But though the aforesaid notion of the *Jainas* may have suggested the idea of fire-rain, yet it seems in the document under notice to be a symbol made use of to denote divine judgments : whether the idea in this sense may be borrowed from a well-known historical fact or otherwise let others determine. Hindu writers reckon seven kinds of clouds which respectively shower down gems, water, gold, flowers, earth, stones, fire, in which enumeration, part at least must be metaphorical. In strong poetical hyperbole a lightning-cloud might be said to rain fire. But the lightning and thunderbolt form INDRA'S weapon. The fire-rain rather seems to be a symbol of the anger of SIVA, in plainer terms, an insurrection against SÁLIVÁHANA ; and, if so, the shower of mud, may have a symbolical meaning also ; and may help to the meaning of a tradition which states that *Uriyur* the capital of the *Chola* kingdom was destroyed by a shower of sand or mud. This last event however, the manuscript in question, aided by some others in the collection, has enabled me to perceive is to be understood of a popular movement, beginning at *Conjeveram* against a violent *Chola* prince, directed with effect by a hostile *Pandiya* rája : so that *Uriyur* was taken by force, and the king compelled to flee, being arrested and killed by the mud shower ; that is, being overtaken and slain by pursuers from the hostile army. It may

suffice for the present to point, in general terms, at such clues to the meaning of symbolical writing, but to make full use of the whole can only result from digesting and comparing all such indications together, which, for the present at least is not my task.

It may not be amiss to show in passing, that the emblem or symbol of a fire-shower is not entirely strange to poets of the west. Thus MILTON, in his absurd pauranical description of war in heaven, puts into the mouth of one of his heralds-angelic, this expression :—

“ No drizzling shower

But rattling storm of arrows barb'd with fire.”

And CAMPBELL, a poet of our own age in his LOCHIEL's warning, and in a passage, Hindu-like, poetically predictive of a past event, that is to say, the battle of *Culloden*, puts this expression into the midst of an expostulation from a local seer of the land ; addressed to LOCHIEL.

“ Why flames the far summit ? why shoots to the blast,

These embers like stars from the firmament cast ?

'Tis the fire-shower of rain, all dreadfully driven

From his eyrie that beacons the darkness of heaven,

\* \* \* \* \*

Heaven's fire is around thee, &c.”

Here the symbol is precisely the same in kind, as that which I suppose to designate some battle against SÁLIVÁHANA in which he was worsted, and saved himself with the remnants of his army, by retreating across a river. While his country being left open, those of his race who had taken refuge in stone-houses (or forts), were besieged and taken, possibly by starvation, emblemized by the mud shower ; even as the capture of *Uriyur* is handed down in popular tradition under the veil of that capital having been destroyed by a shower of mud. That I formerly\* took a more easy and credulous view of this latter circumstance will be no effective argument against a more mature, and as I think a better conclusion.

Professor WILSON's notice of this manuscript may be seen Des. Catal., Vol. I. pp. 184-5.

## 2.—*Tiruviliyadal Purána.* No. 34, Countermark 84.

This is a copy of the *Madura Auhalla Purána* in Tamil verse, complete, and in very good order. As noted in the next article, it wants some of the marks usually borne by MSS. of this collection.

## 3.—*Tiruviliyadal Purána.* No. 35, Countermark 24.

This is a copy of the same work in prose, and on examination was found to be incomplete ; though otherwise in good order. It wants

\* Or. Hist. MSS. Vol. II. p. 91.



part of the 30th section, and the whole of the three following sections. This last manuscript retains the usual marks of having passed through Professor WILSON's hands, and is briefly catalogued vol. 1, p. 173. No. xxvii. under the title of *Peraivoliyar Purána*. The preceding copy wants that attestation, and is not mentioned in the catalogue, giving occasion to some doubt whether it may not subsequently have been substituted in the collection for some other work.

*Observation.*

Since the *Madura St'halla Purána* (from a copy of my own obtained direct from *Madura* several years ago), was abstracted by me, and the abstract published in the 1st volume of *Oriental Historical MSS.* it has not appeared to me needful to abstract the same work anew in this place. In order however to make the last copy complete the deficient portions have been restored on palm-leaves, and incorporated with the work in the proper place.

4.—*Srirangha Mahalmyam, or legend of Seringham, near Trichinopoly.*

This is a palm-leaf MS. of 70 leaves in good preservation and in very legible writing. It is found in the collection without mark or number; but is noted in the descriptive catalogue vol. 1, p. 174.

There is no need of doing any thing with it, as regards restoration. The following is an

*Abstract of the legendary contents.*

1. NÁREDA addresses ISVARER, and stating that the latter has told him all the wonders of the three worlds (upper, middle, and lower) desires to know the renown of the *Cávéri* river, and how *Sri rangha* became a *Vaishnava* fane. Extravagant praise as to the omnipotent virtues of doing any act of homage at *Sri rangham*, is stated in reply, by ISVARER, forming the first *adhyáya*, or division of the work.

2. NÁREDA expressing his satisfaction at what he had heard, inquires as to the placing there of the *Vimána* (or shrine) to which SIVA replies forming the second *adhyáya*. In the time of the deluge NÁRRAYEN was sleeping a long time on the serpent *Athi-seshan* (singularly enough, from a later fable, said to be at the same time in the bowels of *Agastyar*); BRAHMA was born; the *Pranava* formed (or mystic *O'm*). Origin of the *Rig veda* the *Sóma yagam* and the 18 *Purá-nas*: other similar matters of a mythological description, relating to times immediately succeeding the deluge.

3. BRAHMA begun the work of creating anew; BRAHMA studied astrology to acquire foreknowledge. He also performed penance. The

*Cúrma-avatára* of VISHNU, BRAHMA said that VISHNU had assumed many deceptive forms, but he wished to see him (VISHNU) in his own form. In consequence a *Vimána* or shrine, was produced described in highly hyperbolical language; BRAHMA worshipped the image therein of VISHNU in a reclining posture, extravagantly described, forming the third *adhyáya*.

4. BRAHMA made one hundred thousand prostrations to VISHNU, and declared that he ought to be so honoured for crores of years, without end; BRAHMA terms him JAGANNÁTHA (lord of the universe) and, "father." A long string of similar praise, indicating this image of VISHNU to be all things, and things in it; VISHNU declared his satisfaction with the eulogium pronounced by BRAHMA, and inquires what gift he requires.

5. BRAHMA requests that VISHNU under that form will always be in that image, and that he (BRAHMA) may always have the privilege of worshipping it. VISHNU tells BRAHMA that if he so worship him during one hundred years he will attain beatitude, and if others so worship they will attain beatitude. Some little explanation is given of what is meant by beatitude.

6. BRAHMA desires to be informed as to the proper manner of performing homage and service to VISHNU's image. This is stated and it is added that he is a *Chandála* who does not worship VISHNU, being a quotation of stanza by PILLAI PERUMAL AYENGAR; whosoever speaks against the *Sri rangha* image is a *Chandála*. If there be an ignorant person that knows nothing of *Sri rangha perumal*, the food he eats is the same as that given to a dog. BRAHMA took the shrine to *Swerga-loca* (INDRA's paradise); the precise day of which event is stated, with astronomical accompaniments, but in what year is not mentioned. The sun was summoned, was taught a *mantra*, and directed to worship the image; which SURYA accordingly did. SURYA's son did the same; and IKSHVÁKU, the son of the latter also paid homage. The latter brought the image back to earth again. Many kings of the solar race worshipped it in subsequent ages: all who did so (ISVARER informs NÁREDA) were prosperous.

7. NÁREDA inquires the cause why the *Vimána*, or shrine, came down from heaven to earth? Why did BRAHMA give it to IKSHVÁKU, and for what reason was it brought, and placed in the midst of the river *Caveri*? IKSHVÁKU was a king of *Ayodhya*, he was taught by VASISHTA. He killed all the evil *rákshasas* and while reigning equitably, he one day thought on his father VAIVASVATA, and others having gone to the other world, and thereby worshipping this image obtaining beatification,

but that since he himself and his children could not go thither to worship, it would be expedient by penance to bring SRI RANGHA down to earth, which thought he unfolded to VASISHTA. The latter was rejoiced and taught him the eight-lettered charm. The gods sent MANMATHA to destroy the penance of IKSHVÁKU, who wounded the latter with one of his arrows, but IKSHVÁKU was firm, and prevailed. INDRA came down to disturb his penance ; but IKSHVÁKU by meditating on SRI RANGHA brought down the flaming *Chakra* of VISHNU, at the sight of which INDRA fled ; and IKSHVÁKU ascribing the praise to SRI RANGHA continued his penance. SRI RANGHA now tells BRAHMA, that he will go down to *Ayodhya*, and stay there during four *yugas*, and afterwards remain between both banks of the *Cáveri* during seven *Manwanteras*, and again return to be in time for BRAHMA's midday worship : and subsequently go to earth and return again perpetually ; but that while absent no evil shall happen to BRAHMA. In consequence BRAHMA put the *Vimána* on *Garuda*, and brought it down to earth, where he taught IKSHVÁKU all the needful ceremonies to be observed in its worship.

8. The *Vimána* was placed in the centre of a river at *Ayodhya*, where a temple was built for it, and all accompaniments provided. The race of IKSHVÁKU worshipped during a *mahá yuga*, or great age. At that time a *Chola rája* named D'HERMA BRAHMA, went thither to a sacrifice, and inquired of the *rishis* the circumstances attending the transit of the *Vimána* from heaven to earth. He professed a desire to do penance in order to obtain the image ; but the *rishis* told him it would be useless ; explaining to him, that they knew the town of his ancestors, to which SRI RANGHA was due west only a mile or two, had been destroyed by SIVA, because one of his progenitors had trampled on the flower-garden of a *muni* there ; that VISHNU would soon be incarnate as RÁMA, who would give the *Vimána*, or shrine, into the hands of VIBHUSHANA (younger brother of RÁVANA), who would place it at SRI RANGHA. A defiance of chronology is here involved in making the destruction of *Uriyúr* anterior to the expedition of RÁMA. RÁMA being come made an *Aśvamedha yágam* (horse sacrifice) to which D'HERMA BRAHMA went, and before the other assembled kings were dismissed he asked leave to return home ; VIBHUSHANA followed, bringing the shrine by permission of RÁMA, which he placed between both banks of the *Cáveri* with the mention of which the 8th *Adhyáya* concludes.

9. D'HERMA BRAHMA detained VIBHUSHANA from going to *Lanka* for the space of 15 days ; during which time a festival of 10 days was celebrated in honour of the image. At the end of the 15 days VIBHU-

SHANA purposed to take up the image again on his head, and carry it to *Lanka* but found it to be so heavy, that he could not move it ; on which being greatly grieved, and prostrating himself before the image, PERUMAL told him not to grieve, for that it was previously appointed that the shrine should remain here, in the good land of the excellent *Chola* kings ; and to account for it narrated a fable of a dispute between the Ganges and the *Caveri* as to which of the two was the greatest, which being decided in favor of *Gangá*, the *Caveri* (personified as a female) dissatisfied went to the north side of the *Himálaya*, and there began a severe penance. BRAHMA demanded what gift she wanted. The reply was to be greater than *Gangá*. The answer of BRAHMA was, that this could not be ; but he bestowed on her the gift of being "equal to *Gangá*." *Caveri* dissatisfied came to a place near this, added PERUMAL, and there worshipped me, demanding to be greater than *Gangá*. As nothing belonging to the world can be greater than *Gangá*, I promised to come myself and reside between the banks of the *Caveri* whereby in effect the *Caveri* should have a pre-eminence over the Ganges, to fulfil which promise I am come here, and cannot go to your town, VIBHUSHANA ! but at that you must not be sorry. VIBHUSHANA expressed a wish to remain ; but was forbidden, and a promise of protecting his town being added, he went to *Lanka*, and resumed his reign. D'HERMA BRAHMA had many additions made to the shrine.

10. The domain round *Sri-rangham* was two *yojanas* (20 miles) : those living within it are destitute of sin. Praise of the *Chandra pushkara tirt'ha*, or sacred pool. Praise of the *Vilva tirt'ha*, wherein SUKRA performed penance ; which will even remove the crime of killing a *Bráhma*n ; the *Jambu tirt'ha* where PARAMESVARER performed penance. *Aswa tirt'ha*, INDRA performed penance there ; it removes all sins against matronly chastity. *Palávasu tirt'ha* removes all evil contracted by living in the midst of vile persons. Details of other tanks and their virtues. Mention of persons who had crimes removed at *Sri-rangham*, among them being NÁREDA to whom the narrative is professedly made : persons to whom the *Mahatmya* is to be read : that is, good *Vaishnavas* alone. Advantages of having it in the house, benefits derivable from hearing the *Mahatmya*. As for example, if a *Cshetuya* wishes for a kingdom, he will obtain one and the like in proportion to other kinds of people. In conclusion ISVARER praises NÁREDA for his patience, and piety, in listening to the narrative, offering to add more if required. NÁREDA in return declares that by the recital his knowledge is perfected, he wishes for no more. The *Sri-rangha Mahatmyam*, it is then said, was translated from the *Grant'ha* of the *Brahmánda Puranam* by APPIVACHARYAR.



5.—*Delhi Maharajakal kaifeyat, or an account of the kings of Delhi.*

*Palm-leaf Manuscript, No. 233. Countermark 79.*

When VIKRAMA'DITYA (to whom is given a profusion of titles) reigned, D'HERMA rája had left the earth at the end of the *Dwápara yuga*; he left PARIKSHIT ruling down to C. Y. 126, JANAMEJEYA 77 years; SIVAKA mahárája 80; RAJENDRA 45; SARANGADARAN, with whom the *Chandra vamsa* ended. Then follows PURURA MANTATHA 83 years. Next MATHIPÁLA mahárája ruled 25 years. LOGITHA mahárája 53; GANGADHARA 56; VAMA DEVA 53; TRINETRA 56; PARTIBA VIJAYA 72; PURINATHA 53; PUSHPA GANDRA 58; ATHIYARAYER 58; PADMA GANDRA 49; UTRIJA RAGHAVA 54; AIVENTHI 54; BAUVUMA 55; SUDRA CARTICA 65; ASAGAYA SURA VIKRAMA'DITYA 2000 years; in all 3179 years. SÁLIVA'HANA 70 years; VIMALA KETHANA 58. BHOJA rája, conquered the north, and ruled over the south. KANAKA RAYER of *Cambira desam* was his minister, and at the head of 63 other persons; afterwards settled as accountants, of whom details follow, with the names of the towns in the Carnatic where *Agraharams* were established for them. The sixty-four families of Bráhmans, thus introduced into the Carnatic, from the north, became the settled accountants, and arbitrators of boundaries. They conducted their accounts in the *Girvanam* language, (Sanskrit in the Balbund character). BHOJA rája ruled 66 years, from Sal. Sac. 188, 128, to S. S. 194, his rule ended in *Caliyugam* 3373 corresponding with Sal. Sac. 194. Next ruled RAJENDRA 71, MADHAVA VARMA CHOLAN 31, PANDIYA 60, VIRA CHOLA (also called CHERAN) 51, DEVA CHOLAN 29, SORNA CHOLAN 20, RAJA CHOLAN 41. He was also called CALI CALA CHOLAN, DEVENDRA CHOLAN 60, MARTANDA CHOLAN 65, RAJATHI rája CHOLAN 33, PALALA 30, VIRA PALALA 41, in all 532 years, agreeing with *Cali yuga* 3905, S. S. 729. CHENNA BALALLAN; in his time a famous *annicut* (or aqueduct) was formed from the *Cavery* for irrigation, all the 56 kings except VIKRAMA CHOLAN king of *Cashmir* contributed, and his share was divided, and borne among the remaining 55. As his quota was afterwards brought, that was appropriated in rebuilding an *Agraharam*, that BHOJA rája had caused to be constructed at *Chatur Vedamangalam*; which during the ascendancy of the *Jainas* had been allowed to go to decay, and the king dissipated the *Juinas*. The *Agraharam* received the names of *Vikrama Chola Puram*, *Tanniyur* and *Cauveri Pakam*. After which the *Cashmir* king went away. CHENNA BALLALA ruled 41 years, VISHNU VERDHANA 40, RAJA BALLALA 51 years, IRTHIYA BALLALA 41, VIJAYA 41; other names of BALLALA

kings, running into the rayers are given, with a total of 736 years. Corresponding with *Calī yuga* 4641, Sal. Sac. 1462, PRAVUDA DEVA RAYER 21, other rayers (not in correct order) for 80 years down to C. Y. 4721, Sal. Sac. 1542, so far the rayer dynasty ; afterwards that of the Muhammadans.

There follows a story (not complete) founded on the question "whether the learned, or the vulgar, are to be blamed in the impositions practised under the sanction of the popular system of idolatry?"

Also a memorandum from one of the Colonel's Agents, as to MSS. and documents previously supplied.

It states that PERIYA VIRAPA NAYAKER SON OF PERIYA KISTNAMA NAYAKER conquered the king of *Mavalivanam*, and also *Mysore*. It has the singular statement that SATYAVRATA was a *Pandiya* king of *Madura*, and that the story of the little fish, had its site at *Madura*, being the *Matsya avataram*, on which account it says the *Pandiya* kings used the fish banner, or umbrella. It may be noted in passing that the 18th book of the *Bhagavatam* places the site of SATYAVRATA's penance in the *Dravida-desa*, or Tamil country.

*Remarks.* The last memorandum has little or no use, beyond the two items selected. The preceding one is merely a story (not complete) ascribed to KRISHNA RAYER's time ; tending to illustrate the easy credulity of men as imposed on by ascetics, mistaken for gods. This tale may have its use in a series of tales ; but is quite irrelevant to the title of the manuscript. The first article does not correspond with that title except in a brief allusion to the race of D'HERMA rája at the beginning. What follows is not of much consequence except as to the introduction of the 64 *Bráhmaṇ* families settled in the Carnatic. Concerning this settlement other illustrations will appear ; and it is similar to the mode followed in *Malayalam*, according to the *Kerala Ulpáti*. Whether Brahmans had a footing in the south of India before that time is, at the least, doubtful. In other documents the matter will be further elucidated. The abstract given of the MS. is almost a translation ; it has evident, and very gross anachronisms, and I am afraid none of its dates can be depended upon. It contains only four and a half palm-leaves quite fresh and in good order ; by consequence not needing restoration.

6.—*Palm-leaf Manuscript, No. 223. Countermark 80.*

*Delhī Janamajeya Rája vamsavali, (or the race of JANAMAJEYA king of Delhī.)*

This is a manuscript which, with a promising title, and a large external appearance, has almost nothing within, containing only eight palm-

leaves. It bears within itself the title of "the early history of the Bengal country," but it sets out with JANAMEJEYA rája of *Hastinápuri*. The appearance of the palm-leaves and of the writing is incomparatively fresh, and as it comes down to Lord MORNINGTON's government, dated Fusly 1220 it must be a recent writing.

The following is an

*Abstract.*

After JANAMEJEYA son of PARIKSHIT who died about 100 of the *Cali yugam*, many kings reigned and took tribute during 3000 years. VIKRAMÁDITYA after that became incarnate, and ruled over Hindustan, Bengal, the Deccan, and the Western peninsula, receiving tribute from all kings. SÁLIVÁHANA fought with him and he fell in C. Y. 3171. SÁLIVÁHANA governed after him with equity 349 years. Many kings after SÁLIVÁHANA reigned down to C. Y. 4300. SULTAN SAHÁB U'DIN GHORY, from the country of *Iran* came with a large army to *Delhi*, Hegira 591, and overthrow BARTI rája, and seating himself on the throne he ruled over the country including Bengal, placing his Fouzdars in all countries. From that time Bengal became a Muhammadan dependancy. TIMUR's invasion levied extensive tribute over the *Dakshin*, down to Hegira 900. Hindustán was under TIMUR's descendants. HUMAION SHAH's defeat. ACBAR ruled well. JEHANGUIR gave the Fouzadari of Bengal to a brother of NUR BIGAM, whom he removed in anger and put another Fouzdar in his place. From that time, different Fouzdars governed Bengal. ALEMGUIR.—JEHAN SHAH. After some details, the narrative comes down to the English Bahádur Governor William. The English were merchants. The Vizier of *Luknow* collected tribute for *Delhi*. His son was SUJA UD DOWLAH. *Moorshedabad* soubadar was MAPHUZE SINGH died; his elder sister's son, Nabob SIRAS UD DOWLAH, became soubadar. Mr. WILLIAM from London in England, came and settled at *Calcutta*, and hoisted a flag, keeping in pay a few troops and traded. Affair of a gomestah and a sowcar. The gomestah went to *Calcutta* and SIRAS UD DOWLAH called the English Vakeel demanding his Nabob to be given back. SIRAS UD DOWLAH in great wrath invaded *Calcutta*; a little fighting, and the soubah took *Calcutta*. In Fusly 1210 the father of Lord CLIVE, Governor CLIVE, came with troops from *Madras* (F. 1170); battle; the Nabob was wounded by a musket ball and after a short time died. His elder sister's son was CASSIM ALI KHÁN, who continued the fighting. Division of the country with the English by treaty with SUB ALI KHÁN. Two engagements General ———; Nabob defeated; treaty; increase of English power. Death of the Nabob F. 1208; his younger brother succeeded him. The *Moorshedabad* Nabob

died. Lord MAVIR sent General LIXON, who went to *Delhi* and took it, and they kept the Padshah by their side, regulating the police (for government). They took a sunnud from the Padshah, acknowledging their authority over all things. Such of the Hindu sovereigns as paid them homage they retained as tributaries, and fighting with those who resisted them down to F. 1220 (date of the writing), they continue still to govern the country of Bengal.

▲*Note.* From this abstract it may be seen that though the MS. contains nothing not otherwise known, yet that it is in some measure curious, and as such perhaps worth translation.

Professor WILSON's notices of this, and the foregoing manuscript, will be found in Des. Catal. Vol. I. pp. 200—1 : and are as follows.

#### XIV.—*Dilli rája Katha.*

*Palm-leaves.*

“ A short genealogical account of the descendants of ARJUNA, and a few Hindu princes, and some account of the reign of KRISHNA RÁYA of Vijayanagar.

#### XV.—*Janamejaya Vansavali.*

*Palm-leaves.*

“ A short account of the family of JANAMEJAYA the great-grandson of ARJUNA.

#### 7.—*Palm-leaf Book, No. I. Countermark 953.*

*Inscriptions at the Vaishnava fane of Conjeveram,*

On the *Sampanci* sacred wall, and on the southern wall, on the hill.

1. Inscription of VAI RÁJA TIMMAPA, Sal. Sac. 1413: commemorates a gift by VAI RÁJA TIMMAPA of 4500 fanams (of what kind not specified), to be given yearly at the *Divala* and *Upáhít* festivals for the expenses of processions, and for furnishing the usual offerings of ghee, sugar, and other matters for making sacred viands, as customary in *Vaishnava* fanes.

2. On the sacred hill, on the *Sampanci*, and the southern wall.

Inscription of NAGAINA NAYANI of *Mucapalam*, Sal. Sac. 1409. A gift of ghee and other matters, for lights and offerings to be raised from the revenues of a village called *Tiru pani pillai*, made in the time of SALUVA TIMMA of the race of NARASIMHA RAYER.

3. On the sacred hill, below the *Sampanci* on the southern wall.

(In Telugu). Inscription of SALUVA TIMA RÁJA, Sal. Sac. 1403. TIMA was the son of SALUVA *Saluva Malliya deva maharája*. Gift of 7800 fanams for four kinds of service in one fane, and two kinds in another fane to arise from the products of cultivation.



4. On the south side of the tower, on the *Sampanci*, below the southern wall.

Inscription of *TIRU VITHI SÁNI* the daughter of *AMMANI*, dated in Sal. Sac. 1408. Gift of 300 fanams for conducting a certain ceremony of singing, &c. at the time of the gods' rising up in the morning after sleep.

5. Inscription of *NARANA PATLA VÁRI* the *Puróhitan*, or *Bráhma-man-adviser* of *KRISHNA RAYER*, dated in Sal. Sac. 1436. Gift of ten thousand fanams, arising from the products of cultivation, for offerings before the god, eight times daily, of ghee, and various other articles specified.

6. Dated in Sal. Sac. 1528, during the rule of *SRI VIRA VENCATAPATI AYYA-DEVER* (of *Pennacondai*?) by *ANUMÁYA ANNAYANGAR*, son of *LALAGA NAYAKA* of the *Cauri* caste people of *Malliya vanam* near *Vijayanagara* of 365 gold huns for the 365 days of the year, for the gift of two large tureens of rice to be offered to the two images and the overplus of the expense to go to the inferior temple attendants.

7. Dated in Sal. Sac. 1123, donation by *UDANDA RAYER ULAGAPPEN* of 840 fanams for the conducting certain ceremonies on the monthly recurrence of the *Nakshetra* (lunar mansion) of his own birth, and that of his mother. (It is of early date, and the title *Ulagappen* means "father of the world.")

8. On the sacred hill, on the southern side of the shrine (*Vimánan*).

Inscription of *TIMMA rája* son of *SALUVA GUNDDU RAYA U'DIYAR*, dated in Sal. Sac. 1385 gifts of some land for the conduct of offerings.

9. On the southern wall facing the street in which the car is drawn at festivals.

Inscription of the merchant *CRISHNAMA CHETTI* dated in Sal. Sac. 1458. What was given not known, as it is stated that the remaining letters of the inscription have become illegible.

10. On the same wall.

Inscription of *KOPPU NAYANI* a disciple of *TATTÁCHARYA*, dated in Sal. Sac. 1467. Gift of 3750 fanams for offerings to be conducted on the eleventh day of every lunar fortnight.

*Note.* The above palm-leaf MS. is badly written in small letters, and the palm-leaf is in some places eaten away. It is therefore restored on paper, as some of the dates and names will be useful in elucidating a few obscure points in the more modern portion of the Peninsular history.

8.—*Palm-leaf Book, No. 232. Countermark 98. Chengi Rajakal Kaifeyat, or account of the rājās of Ginjee.*

This is a MS. of 28 palm-leaves damaged by worms. It is written in Tamil verse of an easy kind. Its chief object is to celebrate the heroism of the last of the rājās of *Ginjee*, of the dynasty proceeding from the original viceroy from *Vijayanagaram*. The final defence of the fort of *Ginjee* was very obstinate. According to this poem the rāja headed his troops in person, and when he found himself no longer supported by them he rode among the Muhammadans, dealing destruction around him, until overpowered and slain. This rashness the writer magnifies into extraordinary heroism.

*Note.* As the manuscript is in a state of incipient destruction it has been restored.

Prof. WILSON has very briefly noted the MS. in Des. Catal. Vol. I. p. 207, Art. xxvii.

## 6. MANUSCRIPT BOOKS.

9.—*Manuscript Book, No. 50. Countermark 1019.*

*Section 1. Copies of Tamil inscriptions at Sri-rangham near Trichinopoly, and other places of the Chola desam.*

No. 1. Date Sal. Sac. 1581, commemorates a donation by CHOKA NATHA NAYAK, of the race of VISVA NATHA NAYAK, to five classes of people of an elephant, two horse-tail fans, a white umbrella, a palanquin, a tent; to be used in the public solemnity when the image of *Seventes-vārēr* fane should be carried out in procession, and with a view to obviate some irregularities that had occurred in such festival processions.

No. 2. Date 1599 of *Aruronar* (unknown era) gift by VIRAPA NAYAKER in the time of VENCATA DEVA maha rayer, of land in the villages of *Conal* and *Pallava ruram*, for the continual conduct of certain festivals connected with the above fane.

No. 3. No year, TIRUMALA NAYANUR and VILLUMIYA NAYANUR, gave certain gifts to the fane; the exact nature of which cannot be ascertained, as the copy of the inscription is imperfect.

No. 4. A gift in the time KULOTTUNGA CHOLAN (year not specified) of certain lands to the above fane, by a union of several respectable leading men.

No. 5. One ARAN a *rakshasa* being afflicted with *Brahmahatti*, did penance to SIVA. In proof of which there are certain remains near to *Rajendra Chola* pettah, and two gigantic images of 20 yards in height, and 12 yards in circumference.

No. 6. Date Sal. Sac. the figure for one thousand, and some other figures blank. VIRA PRAVUDA rayer son of VIRA VIJAYA rayer Mahá rayer gave a large extent of waste land, near *Rajendra Chola pettah*; the produce to be for ceremonies at the festivals of certain fanes, three in number.

No. 7. Gift of land belonging to rája KEMBIRA CHOLA PETTAH, by the people of the town, attested by the names of five among them. No date.

No. 8. Inscription in the village of *Pedu vayi tuli*. In the seventh year of RAJENDRA CHOLAN, a chief (titular style only mentioned) pressed certain bricklayers, and ironsmiths, and by their means made some additions to a fane. Inscriptions incomplete.

No. 9. Inscription on a stone at *Vettu vayi tuli*; the dimensions of the stone are given, but the inscription itself seems not to have been copied.

No. 10. Same town, in the 20th year of SRI KULOTTUNGA CHOLA DEVER. The letters are become illegible, copy therefore incomplete: it relates to a gift of some extensive land near to *Trichinopoly*.

No. 11. Same town of *Vettu vayi tuli*, date Sal. Sac. 1608; RANGA KISTNA MUTTHU VIRAPA NAYAKER of the race of VISVANATHA NAYAKER: certain repairs, by his order, of structures in that town originally built by *Chola* princes, which had gone to decay.

No. 12. Date Sal. Sac. 1240, 25, the name of the donor obliterated; gift of land to PRASARMA VENCATESVARA SVAMI.

No. 13. Inscription in a fane of *Subramanya*, Sal. Sac. 1444, in the time of SRI KRISHNA DEVER, mahá rayer, gift of land.

No. 14. In the 30th year of RAJENDRA CHOLA DEVER, gift of a village producing ten thousand pieces of gold (*huns*).

No. 15. Inscription in *Tiru yerembesvarer*, hill fane, on the elephant gate, date Sal. Sac. 1307, gift of land for repairs of the said fane, a certain proportion of revenue given, by whom not stated.

No. 16. Dated in the 3rd year of SRI KOVI rája KESARI PANDIYAN, the remaining letters are stated to have become illegible by time.

No. 17. Dated in the 5th year of SRI KOVI rája KESARI PANDIYAN; letters become illegible.

No. 18. Dated 70th year of the same (but supposed to be an error for seventh year) appropriation of a village to a fane of *Agnésvara*, incomplete.

No. 19. Dated in the reign of SRI KOVI rája KESARI PANDIYAN, and in the seventh year of KULOTTUNGA CHOLAN, (thus intimated to be contemporaries,) gift of land in *Vayalúr*.

No. 20. Dated in the reign of KESARI PANDIYAN, and third of KULOTTUNGA CHOLAN, gift by PILI VANAY UDIYAR, son of MATHURANTACA UDIYAR, of certain customs from produce of lands. Short *Grantha* addition.

No. 21. Dated second year of RÁJA RAJÁ DEVER, gift of land for maintaining lamps in a fane, by whom not mentioned.

No. 22. Dated sixth year of KOVI KESARI PANDIYAN, gift of land for the internal ceremonies of a heathen fane.

No. 23. Dated third year of VIRA RÁJENDRA DEVER, who is either the subordinate of KOVI KESARI PANDIYAN, or else the same with an additional title; the wording is obscure; gift to the fane of *Villumiya dever*, for the keeping up a perpetual light with *neyi* or butter oil.

No. 24. Inscription at *Nangu puram* in the talook of *Vittu Katti*, dated in the 16th year of RÁJENDRA CHOLA DEVER, gift of land by certain persons whose names are subscribed for the benefit of the fane of *Firu maranes varudaiyar*.

No. 25. Dated in the tenth year of SRI SUNTERA PANDIYA DEVER, same town, same fane, with two other fanes; from the imperfection of the copy, what was given not ascertained.

No. 26. Dated in the seventh year of RÁJA RAJENDRA CHOLA DEVER: other letters of the inscription could not be made out.

No. 27. Gift of two villages by certain chiefs, whose names are mentioned, to *Rangha*, the image at *Sri Rangham* fane, through the head *bráhmaṇ* of the class of *Rámanuja* of *Tripety*.

No. 28. Dated in the 30th year of SRI RÁJA DEVER, gift of six marcals of grain for each rice field, and a quarter fanam each field of other kinds to go towards the celebration of the marriage of the god and goddess of MATHUESVARA fane, and the conduct of other festivals from VENCATAPATI rayer, son of VIRA VALLALA RÁYA DEVER pre-eminent rája of the north shore. It is a stone inscription in the fane in *Vélur*, of *Vittu Katti* talook.

No. 29. Date Sal. Sac. 1629, (A. D. 1707.) Gift of customs of a half measure out of every calam (96 measures) of rice from one hundred and eighty villages, from three persons (Hindus), who from their titles appear to have held office under Muhammadans, to SRI VIRA NARRAYANA SWAMI, of *Manin Kovil*, in the *Manár* district.

No. 30. Dated sixth year of SRI RÁJA RÁJA DEVA UTTUNGA CHOLAN; imperfect, nothing further can be made out.

No. 31. Dated second year of SRI RÁJA RÁJA RÁJA DEVER; at *Pra-panja Pichaita giri*, where AGASTYA formerly dwelt, and which had sunk lower down into the earth. CARI CALA CHOLA, coming thither,



saw a golden-colored chamelion-lizard, which he wished to catch, but it entered into a hole, in digging up which blood was seen, and a form of SIVA appeared; by reason of which appearance, a fane was built on the spot; and this having decayed, the aforesaid RÁJA DEVER (as far as can be made out) restored the said shrine, and gave for that purpose thirty thousand *Vélis* of land, (each *Veli* containing five caynies, the whole being upwards of one hundred thousand acres.)

No. 32. Dated in the tenth year of the CHOLA RÁJA KESARI MANDIYAR: some letters and words wanting. It is a gift of village lands; but for what object does not appear.

*Translation.*

No. 33. An inscription in *Mel Pallur*, or (upper *Pallur*), dated Sal. Sac. 1439, (A. D. 1517.)

The ruler of the entire world HARIYA RAYER VIPADAN, faultless in speech, taking possession of other countries, never relinquishing his own, the south quarter ..... the excellent courageous ruler SRI VIRA KRISHNA RAYER, the great emperor, the restorer of the *Sómasula* tax, and of the other taxes of the *Chóla-mandalam*, and of the *Saiva* and *Vaishnava* temples, ..... (a number or part of a name) having taken certain countries and conquered VIRA PARCHUNÁN the son of PRATÁPA RUDRA the *Gajapati* prince, and certified the conquest in the presence of MALLICARJUNA (the god at *Vijayanagaram*), gave four thousand pieces of gold, for the service of the god MALLUMISVARA NAYANAR of this town; a Sanskrit *sloka*, in praise of the giver.

[The above is as near a translation as can be made out: it is of some use.]

No. 34. It bears the two names of SRI KOVÍ KESARI PANDIYAN, and SUNTERA PANDIYAN, seventh year of reign: title of a ruler on the south shore. (The remaining portion could not be recovered by the copyist from the original stone.)

No. 35. Inscription cut on stone in the fane at *Ambúr*. Dated in the second year of KULOTTUNGA CHOLA DEVER. Gift to ARAKE'SVARANUDIYA NAYANAR, the image of 'AMU'R fane from AMUTA KADI-YUDIYAR RÁJA of the north bank (of the *Caveri*) of a thousand (what not mentioned), in free gift (therefore must be land) in the village for the service of the fane of *Tiruwake'svaramudiya Tambiránár*, the same image, with an addition of epithet.

No. 36. Dated in the fourteenth year of SRI KOPA KESARI PANDIYAN: imperfect.

No. 37. Gift to *Niluvanésvara Tambiran* from KE'SARI PÁNDIYAN, the giver of his own weight in gold, and a heap of vestments like a hill ; a courageous warrior, and ruler of the three worlds (*Tribhuvana Chakraverti Nayanar*). He gave one hundred gold *huns* for the use of VARADA NAMBI, the head *bráhman*, to the temple females, and other temple attendants.

No. 38. Dated in Sal. Sac. 1112; gift to NILIVANAMUDIYA NÁYANUR of fifty gold pieces, by the whole of the people of *this* village (name not given) for the celebration of the marriage of the said god in the month of April.

No. 39. (Very short and perfect) gift of an elephant vehicle by the head man of *Muthurántacum* in the country of RAJENDRA CHOLA of the north bank (supposed of the *Caveri*) to whom, when, or for what object, not stated.

No. 40. A few Sanskrit words in Tamil and Grantha letters, without connected meaning, copied from the inner building of a *śāne* of *Ganga-Kunda-puram* in the *Udiyar Palliyam*.

*Manuscript Book, No. 14. Countermark 768.*

*Section 1. Account of Pandoo coolies (Pintu curzis) in the J. ghire, and Arcot Districts, written from different verbal accounts.*

This paper contains an account of certain *subterranea*, or excavations, as if they were tombs, discovered at various places : of the exact nature or character of these pits there appears to be no certain knowledge ; but the writer has collected, and stated, the traditionary accounts of people near the places where those excavations were found, by which they are ascribed,—

1. To a desire of obtaining shelter from a predicted shower of fire, about the beginning of the era of *Sálivahana*.
2. To certain pigmies that lived towards the end of the *Dwápara yuga*, who constructed for themselves these dwellings under ground.
3. To the five *Pándavas*, as a refuge from the persecution of DURYOD'HANA.
4. To the votaries of a certain goddess named NILA-MUCARI', who offered to her monthly sacrifices therein.
5. To the *Vedar* and *Curumbar*, (hunters and savages), of former days, as places of protection, for their wives and children, from wild beasts.
6. To certain men in the time of RÁMA, who had monkey's tails, whence these pits are by some called *Vali-Cudi*.
7. To *rakshasas* (or evil beings) who constructed these places of safety for their wives and children.
8. To a custom of early times after the deluge, when men lived so long as to be a burden to themselves, and their relatives, so that the latter put them in certain earthen shells with a supply of provisions and left them to die.

These excavations are stated to be of various fashions, and sizes ; and some have the appearance of being tombs of great or distinguished men. Tradition states, that great wealth was most certainly discovered and carried away, from some of these excavations.

*Section 2. An account of Tondaman Chakraverti in the district of Cānchi (Conjeveram).*

There were forty-four generations previously of the *Chola* race, who were persons of self-government, but the last of them KULOTTUNGA CHOLAN (who had only a son and a daughter), having killed the son of CAMBAN the poet, the latter killed the king's son, and the king afterwards formed an intercourse with one of the female attendants of his court, and had privately a son by her, who was named NAGI NAGA RATANAM. The child was exposed in a golden vessel on the banks of the *Cuveri* river, and was discovered by the *Brāhmans*, and head officers of the king, who recommended it to the king for protection, as being like him ; and from an *adonda* flower being near the child they called it *Adondai*. The king gave it in charge to his queen, to rear it up ; who readily undertook the task. The king's *Mantiri* (or minister) was alone somewhat instructed in the secret. The child proved to be possessed of heroic qualities. On consulting how to give him a kingdom, an eye was cast on the country northward, wherein the *Curumbar* had constructed twenty-four forts, being an immense forest (wild or open place). KULOTTUNGA CHOLA fought with the wild people (*Curumbar*) ; but could not conquer them. ADONDAI, his illegitimate son, with a great army, fell on them, and conquered them to extermination. KULOTTUNGA then came ; and, having the forest cleared, founded the distinguished town of *Cānchi puram*, in which he built a fane, and dug a channel for the river *Pālar* to flow through, or near, it. There being a deficiency of inhabitants, KULOTTUNGA gave his minister much wealth ; who, going to other countries, brought men and women, and had them married together, according to their respective tribes or castes. By way of affixing a stigma on the newly conquered country, the minister recommended that it should be called *Tonda mandalam*, "the land of slaves." But the king, without penetrating his minister's design, called it *Tondai-mandalam* ; and gave it to his illegitimate son ADONDAI ; who was accordingly crowned in *Cānchi* ; and, as he had conquered the ferocious people, the former inhabitants, he acquired the additional epithet of *Chakraverti*. From that time the former name of the country (*Curumbar b'humī*) became extinct.

*Remarks.* This short paper has its value, as being a brief and unvarnished account of an historical fact ; otherwise variously and

verbosely told, with much of superfluous fiction and rhetorical ornament.

*Section 3. An account of Candava rayen, and Chethu rayen the two sovereigns of the Vannier (forest race, a tribe of low cultivators) who ruled in the fort of Tiruividai Churam.*

This fort was in the district of *Chingleput*, and this account was taken from the mouth of one named SAHADEVEN-NATTAN.

Anciently the *Curumbar* ruled in this country; ADONDAI CHOLAN came from *Tanjore*, and destroyed them; and, having acquired the title of ADONDAI CHAKRAVERTI, he established in their place the *Kondai Katti Vellazhar*, (agriculturists who bound up their hair as women do.) In those days the *Vannier*, or *Palli* people, by permission of the ruler of the country built this fort for themselves, as their own. But they paid tribute to the sovereigns of the *Andhra*, *Carnata*, and *Dravida*, countries. No written account of their race has been preserved; but of their posterity CANDA-RAYEN, and CHETHU-RAYEN, came to the government. Being skilful men they built their old fort very strongly.

The measures of that fort, as now found are from south to north 1141 feet; east to west 1200 feet. The breadth of its outer wall was 20 feet. Around it there was a moat thirty feet broad. Besides this outer one, there was an inner fort, and a palace on the top of the hill.

The upper fort was east to west 250 feet; south to north 195 feet.

While ruling with considerable power, they rejected all claims of customary tribute from superior kings. They were both illustrious; but CANDAVAN-RAYEN, was the most warlike of the two. He fixed alarm-stations on eminences, at certain distances, around his capital. There was no other king like him. When the rayer came to invade him, as the drums were beaten at different hill-stations, the rayer did not know in which the chief was, and at length the latter, watching his opportunity, fell on the rayer's forces, and made great slaughter. The rayer's general, being greatly incensed, came with a greater force; and, during four months, an uncertain war was carried on; the chief's place not being known; while, night and day, he harassed the troops of the invader. The rayer now desisted from open war; intending to effect his object indirectly. CANDAVAN-RAYEN then greatly vexed the agriculturists, that ADONDAI CHAKRAVERTI had placed in the land. The *Vellarzar* in consequence arose in a body, and went to KRISHNA RAYER, who sent the *Wiyalavar* (the people of a POLIGAR) against CANDAVA. That POLIGAR being beaten retreated, and sent spies to inspect the fortress, that he might discover how to overcome CANDAVA.



The spies discovered that at intervals of rest from war, CANDAVA was entirely enslaved by the leader of a band of dancing girls, and announced the circumstance to the chief of the *Wiyálavár* tribe. He came to CUPÁCHI, and gave her the offer of four bags of gold, as a bribe, to cut off the head of CANDAVA; to which, induced by avarice, she consented: appointing a time for the POLIGAR, and his people to come. They came as appointed. CUPÁCHI gave CANDAVA poison, in a cake, from her own hands; which speedily took effect. She cut off his head, and putting it in a dish, brought it to the appointed place, and gave it to the POLIGAR'S people. After satisfying themselves of the identity of the head, they cut off the head of the traitress, and went away. In the morning his younger brother, CHETTHU RAYEN, hearing this news, and being extremely grieved, took the hundred companions of CUPÁCHI; and, carrying them to a tank, after tying them in a row like cows, he cut off their heads: in proof whereof that tank is to this day called *Pinnai-yéri* (the lake of corpses). He also burnt down their houses; and the place is to this day called *Cupachi kunnu* (the heap of *Cupachi*); and is a place of desolation. He also took the watchmen, who had neglected their duty, and cut off their heads, at the above tank. The WİYÁLÁVAR-POLIGAR came with his troops, and fell on the fort. During twenty-six days, fighting was carried on, with great loss on both sides; till, at length, the attacking POLIGAR took the fort; which, after that time, became a dependency of the *Anagúndi* kings, who protected the agriculturists.

The truth of the preceding narrative is attested by all the people living around about that neighbourhood.

*Section 4. An account of the Pagoda of Tiruvídaichuram (the above fort) in the Arcot district,*

The original date of this place is remote in antiquity; the fane was built by KULOTTUNGA CHOLAN. It was repaired by other CHOLAS, and RAYERS. The *S'thala Purana* is lost. But the legend is to this effect, that an *Apper* and *Sundárar* (the poets) were on their way to sing the praises of *Karz Kundam* (a hill fane); they inquired of a shepherd (at this place) if there was any emblem of SIVA near, who pointed them to one under a tree, and disappeared. Considering this as an apparition of SIVA, they chanted ten stanzas concerning the place; which are in existence down to the present time. As the *Chola* king adorned and endowed this fane, there may be an inscription; but it is reported to be in recondite Tamil. They further say that, directly under the view of the bullock of SIVA, very much wealth is buried.

There certainly is some wealth concealed. If well examined, it would be found: it would not be needful, to that end, to damage the walls, or structure, of the temple, but only to remove the flooring; no other damage would accrue to the temple.

*Section 5. An account of the ancient gold products of Callatur and notice of the history of that place.*

Anciently this was the second fortress of the *Curumbur* chieftains. After they had been destroyed by ADONDAI CHAKRAVERTI, the fort was in the hands of ten persons, who rode in palankeens, from among the *Kondai Katta Velazher*. They were subordinates to the r'ja and regulated the country. A poor *Puróhita Bráhma*n came to the fane of *Tiruvál isvarer*, and bought a piece of ground at *Callatur*; the god afterwards personally appeared to him, and instructed him to give the god notice when he ploughed and sowed the said field. He did so; when the god came, on his *Váhana*, and, after sowing a handful of seed disappeared. The other corn was sown by the *Bráhma*n. The corn sprung up luxuriantly; while corn sown by other people was very weak. The *Bráhma*n's corn grew higher than a man could reach, but without earing; to his great grief. A *Velazhan*, passing by, being struck by the singular appearance of the corn, plucked a stalk, and, opening it at the top, found an incipient ear of gold, in consequence of which he enticed the *Bráhma*n to an exchange of products, ratified by a writing. A long time after the corn threw out ears, and the surface presented a golden color. The rayer of that time, named HARI HARI RAYER hearing of the circumstance, came himself, with an army; and, having it reaped, distributed the gold in the usual proportion of corn, to the cultivator, the proprietor, and the king. The product was beaten out on a brick floor, prepared for the purpose; such a floor is named *Cal-lam*; hence the town came to be called *Pon Velainta Callatur, or the village where gold grew as corn*. Remains of the brick floor are still to be seen; and the circumstance is traceable in other names of connected places. Some remains of the chaff of this harvest, are said to be preserved in the treasuries of neighbouring temples. From the time of TONDAMAN CHAKRAVERTI down to KRISHNA RAYER's time, the fort was under the management of the *Velazhar*, or agriculturists. KRISHNA RAYER demanded of them to build an *Agraháram*, which they refused to do; and he, in consequence, waged war against them, with great slaughter, for six months; when they consented to his request, and built two choultries; one of which was called by the name of KRISHNA RAYER.

*Historical Indication.*

Divested of fable, the probability is that a gold mine was anciently discovered in the field of a *Bráhmaṇ*, and worked by one of the rayers. The closing circumstance is within the range of credible tradition.

*Section 6.—Accounts of the places of hidden treasure, in the Arcot District.*

1. In *Paduvúr*, there are four *Panta curzis* in which, they say, treasure is contained.

2. In *Tiruvidaichuram*, in a *Pedíri Kovil*, under the image of *Durga*, there is stated to be buried treasure. There is a sort of proverbial saying to this effect current among the country people thereabouts. Notice of an account given to a servant (*gomasteh*) of the surveyor general of seven vessels of buried treasure, and of a human sacrifice, offered by some persons who, in consequence, took away one vessel, and went to live at *Wandiwash*.

3. In *Neyamali*, they say there is hidden treasure.

4. Beyond that village near *Chingleput* the pagoda of *Tiruvadés-veren*, at *Callatur*, at *Cunatur*, *Vembácam* near *Chingleput*, *Uttara Mélur*, and some other places, there is said to be buried treasure.

*Remark.* Perhaps Colonel MACKENZIE's instructions to his agents included inquiries on the above subject: with one exception, as to the *Panta curzis*, I do not see that any light is reflected on past history by such traditions.

*Section 7.—Ancient history of Tondamandalam, and its earlier inhabitants called Vedars and Curumbars.*

After the deluge the country was a vast forest, inhabited by wild beasts. A wild race of men arose; and, destroying the wild beasts, dwelt in certain districts. There were then, according to tradition, no forts, only huts, no kings, no religion, no civilization, no books; men were naked savages: no marriage institutions. Many years after, the *Curumbars* arose in the *Carnáta* country: they had a certain kind of religion; they were murderers. They derived the name of *Curumbar* from their cruelty. Some of them spread into the *Dráviḍa désam*, as far as the *Tondamandata* country. They are now found near *Uttara Mélur*; but more civilized. They ruled the country some time; but falling into strife among themselves, they at length agreed to select a chief, who should unite them all together. They chose a man who had some knowledge of books, who was chief of the *Dráviḍa* country, and was called *Camanda Curumba prabhu*, and PALAL rája; he built a fort

in *Puralúr*. He divided the *Curumba* land into twenty-four parts, and constructed a fort in each district. Of these the names of ten are ..... *Puralúr*, the royal fort; *Callatur*; *Amur*; *Puliyár*; *Chembúr*; *Utthi Kádu*; *Kaliyam*; *Venguna*; *Icáttukottai*; *Paduvúr*. While they were ruling, there was a commerce carried on by ships. As the merchants of *Cáveripúm-patnam* sought trading intercourse with them, the *Curumbar*s built the following forts (stations) for trade: *Patti-pulam*; *Sála-cupam*; *Sala-pákam*; *Méyur*; *Cádalur*; *Alampari*; *Marucunám*; whence, by means of merchants from *Cáveri púm-patnam*, and the *Curumbar*, a commercial intercourse by vessels was carried on. They flourished in consequence; and while without any religion, a *Jaina* ascetic came, and turned them to the *Jaina* credence. The *Basti* which the *Pural* king built after the name of that ascetic, is still remaining together with other *Basti* and some *Jaina* images in different places; but some are dilapidated, and some destroyed by the hatred of the *Bráhmans*. They were similar to the *Jainas* of the present day; they were shepherds, weavers, lime-sellers, traders. While living thus, various kings of civilized countries made inroads upon them as the *Chola*, the *Pandiya* kings, and others; and, being a wild people, who cared not for their lives, they successfully resisted their invaders and had some of the invading chiefs imprisoned in fetters, in front of the *Pural* fort. Besides they constrained all young people to enter the *Jaina* religion; in consequence of which vexation, a cry arose in the neighbouring countries. At length *ADONDAI*, of *Tanjore*, formed the design of subduing them; and, invading them, a fierce battle was fought in front of the *Pural* fort in which the *Curumba* king's troops fought and fell with great bravery, and two-thirds of *ADONDAI*'s army was cut up. He retreated to a distance, overwhelmed with grief, and the place where he halted is still called *Cholan pedu*. While thinking of returning to *Tanjore*, *SIVA* that night appeared to him, in a dream, and promised him victory over the *Curumbas*, guaranteed by a sign. The sign occurred, and the *Curumba* troops were the same day routed with great slaughter. The king was taken; the *Pural* fort was thrown down; and its brazen (or bell-metal) gate was fixed in front of the shrine at *Tanjore*. A temple was built where the sign occurred, and a remarkable pillar of the fort was fixed there: the place is called *Tiru múli vásal*. A sort of commemorative ceremony is practised there. After a little more fighting, the other forts were taken, and the *Curumbas* destroyed. *ADONDAI* placed the *Velazhar*, as his deputed authorities; having called them into the country to supply the deficiency of inhabitants, from the *Tuluva désam* (modern *Canara*). They are call-



ed *Tuluva Vellazhar* to the present day. Some were brought from the *Cholu désam*, still called *Chola Vellazhar*. He called from the north certain *Bráhmans* by birth, whom he fixed as accountants. The *Kondai Katti Vellazhar* were appointed by him. He acquired the name of *Chakraverti* from rescuing the people from their troubles. The name *Curumba-bhumi* was discontinued, the country was called *Tonda-mandalam*; and common consent ascribes to *ADONDAI* the regulation of the country.

*Remarks.* The writing of the above paper was a little obliterated, and I think its restoration of consequence; for it seems to me rather more important than these local papers usually are. We have in it a clear and unvarnished statement of the introduction of the *Hindus* (properly such) into the country, circumjacent with respect to *Madras*. The *Hindus* had colonized the country south of the *Coleroon* at a much earlier period. The trading from *Caveripum-patnam*; the conquest by *ADONDAI*; the introduction of *bráhmans* as accountants from the north; are matters confirmed by other papers. The *Velazhas* of the country hold the traditionary belief, that their ancestors emigrated from *Tuluva*. The *Chola Velazhas* are chiefly found in the south. They wear a lock of hair on the front of their head; not on the back, like other *Hindus*. The old *Tuluva* or *Hala Canada* language, and the *Madras* *Tamil*, are very nearly the same language.

*Section 8.—Account of a Curumba fort at Marutan near Cánchi, in the Utramélur district.*

This fort of mud was formerly built by the *Curumbas*, covering forty cawnies of ground with two boundary walls, and was long ruled by them. In the time of *KRISHNA RAYER* his dependant the *rája* of *Chingleput* fought with them; and, after some time the *Curumba* chief was unjustly put to death. The *Curumbas* were destroyed, and *TIMMA rája* took that fort. He gave it as a *Jaghire* to one of his near relatives, named *GOVINDA rája*. He built two *Kooils* (or fanes), and established an *Agraharam* for the *Bráhmans*.

*Note.* *TIMMA RAYER* was the founder of *Arcot* as mentioned in a former paper.

*Section 9.—An account of Madurantacam in the Jaghire.*

This place being the ancient boundary of the *Madura* kingdom was called *Madurántacam* (the end of *Madura*), in proof of which there is an image called *Madurai Chelli-anmen*. There is also a very ancient *Saiva* fane. It is said that *NALA-RÁJA*, in his sorrowful pilgrimage, came to this place; and, by taking the muddy water of that pool, was

cured of his leprosy. He built a temple there, to commemorate his cure. The tank was called by him *Vishagatirtham*. The *Chola* rája built many other sacred edifices in this place; and he himself lived there for a considerable time. The *St'hala mahatmya* of this place is connected with the *St'hala mahatmya* of *Madura*.

*Remark.* As the *Madura Puránam* contains a reference to the northern *Madura*, it is well to know the precise locality thereby designated. The reference to *NALA* rája is an allusion to an episode in the *Mahábhárata*.

*Section 10.—An account of the ruins of a fort with seven walls (one within the other), at Avidu tángi, written from verbal accounts given by Brahmans of Píra-désam.*

In the *Arcot* district, not far from *Píra-désam*\*, are the extensive remains of a very ancient fort of seven enclosures. It is now concealed by brushwood, and lies waste. Gold cash, and other coins, have been found there. *HYDER ALLY* is said to have examined it, and taken thence treasure. It was built, many years after *TONDAMAN CHAKRAVERTI*, by *VIRA NARASIMHA* rája. He appointed a very stupid *Mantiri* (or minister). There was no investigation of affairs; and this minister buried the treasures, arising from the public revenues, and stultified the king. A certain man named *VIRAL-VENNAN*, was wounded on the head by a neighbour; and, going to make a complaint at the king's gate, could get no hearing. He thereupon went about the town beating all he met; and, as there was no inquiry, he managed to get some money, and to raise a small band of troops, with whom he took post near a burning ground, and exacted tribute from all who came to perform funeral obsequies. By this means he became rich. After some time the king went out in disguise to ascertain the state of the town, and heard a poor woman complain of having no money to pay the tribute. He inquired into the tax; and then went to the *Mantiri* to ask why it was imposed, who could give no account of it. The king sent for *VIRAL VENNAN*, who refused to come; whereupon some troops were sent against him: these were worsted, and then *VIRAL VENNAN* came, sword in hand, of his own accord, and falling down before the king narrated all his circumstances: whereupon the king had his minister beheaded, and put *VIRAL VENNAN* in his stead. There is no other tradition at *Píra-desam*; but possibly by going to *Avidu-tangi* something further might be learnt.

*The end of book No. 14.*

\* This *Píra-desam* is probably the *Piḍa* which is coupled with *Choḍa* (or *Chola*) in the enumeration of countries in the second edict at *Girnar*.—ED.

## Book No. 20, Countermark 774.

Section 1.—*List of Kings in the Cali-yuga.*

A few names very defective in the three first ages.

The *Cali yuga* list commences with JANAMEJAYA, and there are other names, without distinction of place or country, though we know some of them to have ruled in places very distant from each other. RAJENDRA CHOLA is dated by an inscription in S. S. 460, DEVA MAHA RAYER by inscription S. S. 1060, VIRUPACHI RAYER S. S. 1238, SALUVA NARASINGHA DEVA RAYER S. S. 1420, VIRA NARASINGHA RAYER S. S. 1391, AURUNGZEBE S. S. 1554.

The list of course does not admit of being abstracted. A few dates and names are written as specimens. The list may be of use to refer to, in comparison with other lists; and, as now restored from an almost illegible state, will admit of easy translation.

It is followed by another list, of which the ink is so much faded as to be no longer capable of restoration. From a few names which can be read it seems to be a fuller repetition; the same names appearing to occur, with now and then a name not to be here found; but it is not possible to make any thing of it, as a connected whole.

There follows a page of more illegible writing endorsed in English, as a letter; and another half page of *Pandiya* kings, of no value.

Section 2.—*Account of the most ancient sages and poets, with their places and dates, in the Drávida désam.*

This section with so promising a title is a mere cheat. It has a few names of ascetics and poets, better known from other authorities, without the promised distinction of time and place; and being quite worthless, the copying of it was omitted.

Section 3.—*A general list of books and inscriptions.*

The list refers merely to certain parts of the papers in the MACKENZIE collection, supplied by the writer of the list; and is of no permanent consequence, there being a fuller catalogue in existence. The copying was omitted.

Section 4.—*Account of Pradatta rája.*

The paper commences with a declaration ascribed to BRAHMA, of the severe pain, and penalty, incurred by any one stealing even an atom of property from a fane of SIVA, which inclusive of minor matters, involves the being sent to *Yama puram* (hell), and the being sunk in astratum of fire. There are other details of the evils which must follow the taking a bit of gold from the temple at *Arunáchellum* (*Trinomallee*), and of eating any thing belonging to it, more fatal than eating poison.

In illustration BRAHMA narrates an account of the visit of PRADATTA, king of *Benares* and of the surrounding country, in extravagantly hyperbolical language, and of his becoming enamoured of one of the *Devadāsīs* of the fane at *Arunáche'lum* (or *Trinomallee*), in consequence of which his face was transformed into that of a baboon. Some of the great men said it was from an evil thought, and advised him to render special adoration to the image worshipped there, which he did and recovered a beautiful form. These circumstances BRAHMA related to SANAKA RISHI. The entering on another narrative is announced; which appears to be the one contained in the following section.

*Observation.*

The preceding is probably part of a legend connected with the *Trinomallee* temple; and has been evidently constructed so as to impose a superstitious dread of taking any property from that place, or of coveting any thing belonging to it: it is very well adapted to the intellectual measure of the lower class of natives; it may illustrate manners and opinions; but in any historical reference, it seems quite useless.

*Section 5.—Account of Vajrangata Pándiyan.*

The king of the fertile country on the banks of the *Vaigai*, one day set out on a hunting excursion to the great terror of the elephants, and other beasts, and in the course of the chase he started a civet-cat, which ran directly for *Trinomallee*, and then went round the mountain, when it fell down from exhaustion, and died; the horse (*Ganavattum*) on which the *Pándiya* king rode, also fell down, from extreme fatigue, and died. Immediately two *Vidhyádharas* (celestials) appeared and said to the king, ‘Why do you grieve, we were imprisoned in bodies through the malediction of *Durvasa-rishi*, from having trodden on some flowers in his garden; so that he commanded one of us to become a civet-cat, and the other a horse. On our asking when the spell would be dissolved, he said it would be by VAJRANGATA PÁNDIYAN.’ These two animals then attained final happiness, by the merit of having gone around *Arumachella* hill (or *Trinomallee*); but as the king did not walk round but went round on horseback, he had no part in the merit. He subsequently made over his kingdom to his son named ART'HANAN-GATA PÁNDIYAN, and became an ascetic; residing near the hill. His son sent him much money, with which he greatly added to the splendour and beauty of the fane. On walking round it, one day, the god SIVA met him in a visible form; and told him that he also had been imprisoned, having heretofore been INDRA, who threw his diamond weapon (*Vajranga*), at him (SIVA), in consequence of which he was condemned to live on earth as VAJRANGATA PANDIYAN; but that now from the



virtue of his munificent acts to the temple, he should be readmitted to his former state, and again become DE'VENDRA.

*Observation.*

The composition of this, like the former, is in poetical and hyperbolic language ; but with incorrect orthography. A *Pándiyan* king is otherwise understood to have repaired and beautified *Trinomallee* ; and on this circumstance the fable is constructed. It seems to be a portion of the *Trinomallee St'hala-purána*, as may be ascertained when that *Puránan* comes to be examined. But it is of little use beyond illustrating native opinions ; and was restored because found in a book greatly damaged by time ; though in itself, this section remained quite legible.

*Section 6.—A list of Chola kings.*

The list contains a few names only, without any dates ; the transcribing them has not appeared to be of any importance.

Preface to the first part of the History of India composed by NARRAYANEN Astronomer (of the *Ananta Kón* race).

(This is not entered in the table of contents at the beginning of book, No. 20.)

This book was written at the request of Col. W. MACLEOD of Arcot, during Lord BENTINCK's government of *Madras*. After the usual poetical invocation it gives an account of the cause of its being written, the different powers and kingdoms to be included : and the authorities consulted in the compilation. The work proceeds to narrate the creation of the elements of all things, by NARRAYANEN ; the formation of the *Brahmandam*, or mundane egg, and the division therein of the orders of beings and things. An account of the different *yugas*. Formation of gods, *asuras*, and mortals. *Avataraś* of VISHNU. Eclipses ; fasting at that time peculiar to India. After some Indian astronomical details, the writer states his preference of another system, that of the earth turning on its own axis, and revolving round the sun, with different latitudes, (evidently derived from intercourse with Europeans.) Geographical divisions of India, on the native system ; some mention of *Nipál*, *Moghulstan*, *Turkishtan* and *Hindustan* proper. This leads to mention the birth of KRISHNA about one hundred years before the end of the *Dwápara yuga* ; and his reigning in *Dwáraka*, a town which he had built on the sea shore. The end of the first book.

The foregoing is another copy, so far, of the large work entitled *Carnata rájakal*, before abstracted. Should other *Cándams*, or books, be found among the paper MSS. the whole MS. may be restored ; but the above is of no special use, being merely another copy of a portion which exists in the larger work.

Section 7.—Account of the Jain temple of *Parsvana-nátha-svámí*, at *Tiru Narrayanen Tóna* a village, in the district of *Yelvanachura Cottai*.

It is in the *Vriddháchala* district: a *St'hala mahatmya*. In a certain wilderness, a kind of roots grew which *Verdars* dug up for food. One day a man of that class saw some growing in the cleft of a rock, and going to dig them up, discovered the image of the above god. A winged creature also appeared; at which the hunter, being dazzled exclaimed "*Appa! Ayya!*" The being said "I am *Appa*, and *Ayya* is in that image." The hunter asked for a spiritual vision, and had one enlightened eye given him; the report of the circumstance led to much discussion among the country people; who, on consulting, noted various marks about the hills, and concluded that it must have been a place of residence, for ancient ascetics. The king of the country, coming to knowledge of these things, treated the hunter handsomely, and had a temple built on the spot. There is then a narrative given, as having happened before this circumstance, to account for the image being found there. This forms a *Jaina* version of the *Pandiya* king renouncing the *Jaina* system for that of the *Saivas*. By this account the famous APPAR was born and bred a *Jaina*, but, through ill-treatment of the head ascetic of that system, he went away to the south, by way of the *Chola* kingdom, and became a *Saiva*. In consultation with SAMPANTA and SANTARAR, a plan was formed to convert the *Pándiyan* king, APPAR by the power of incantation inflicted on him a grievous illness, and then sent SAMPANTA, and SUNDARAR, with the *Viputhi* (or sacred ashes), saying that if he accepted these he would be cured. He replied that being a *Jaina* he could not do so. On their returning with this answer to APPAR the latter inflicted severer pain on the king; and then went personally to him, and said, if his teachers could remove one-half on one side, he would remove the other. The *Jaina* teachers being sent for, said that to use magical incantation was contrary to their religion. APPAR then promised to cure the king, to which he consented; through the craft of APPAR, and because an evil time for the *Jaina* system was come. After being cured APPAR asked of the king to allow all the *Jaina* temples to be turned into *Saiva* ones at which he hesitated; but at length being gradually overcome, and through previous ignorance of his own system he was drawn over to become a *Saiva*; and he then gave a body of troops into the hands of SAMPANTAR, SUNDARAR and APPAR; with which they displaced the *Jaina* images, and turned the fanes into *SAIVA* ones. But on coming to the hill in question, in this paper, as soon as APPAR ascended three steps towards it he was struck blind. Astonished he

offered some prayers, according to his *Jaina* knowledge, and had one restored; he then resumed the *Jaina* way and had both eyes restored. The *Saivas*, seeing what had occurred, carried him off; and in a brick and chunam water-course near to *Chittambram* killed him. The account closes, as being given by persons who had received it downwards by tradition.

*Remark.* The leading fact is historical, and every version of it, especially from opposite religious parties, may render it better defined.

*Section 8.—Chronological tables of the Hindu rajas (termed Jaina kings of the Draviḍa country in the table of contents of Book, No. 20.)*

A few names of kings in the first age; a few names of the solar line in the second; a few of the lunar line in the third age; in the fourth, a mixture of names, one or two of them being *Jaina*: CHANDRAGUPTA is termed a *Jaina*. The *Chola* rajas. HIMASILA a *Jaina* king. In the list of rayers, there are some names not usually met with in those lists; some dates of these, and *Chola* kings are given: the list comes down to a modern date.

A list of kings, in *Granthā* characters, is given; termed *Jaina* kings.

*Remark.* These lists, though imperfect may have some use for occasional reference.

*Section 9.—Legendary Account of Cándá Cottai (and statement of an emigration of artificers from India by sea eastward.)*

In the town of *Mánda* anciently the *Camálar* (artificers of 5 sorts) lived closely united together; and were employed by all ranks of men, as there were no artificers besides them. They feared and respected no king, which offended certain kings; who combined against them, taking with them all kind of arms. But as the fort in which the *Camálar* lived was entirely constructed of loadstone, this attracted and drew the weapons away from the hands of the assailants. The kings then promised a great reward to any who should burn down their fort. No one dared to do this. At length the courtezans of a temple engaged to effect it, and took the pledge of betal and areca engaging thereby to do so. The kings greatly rejoicing, built a fort opposite, filled with such kind of courtezans, who by their singing attracted the people from the fort, and led to intercourse. One of these at length succeeded in extracting from a young man, the secret that if the fort were surrounded with *varacu*\* straw set on fire, it might be destroyed. The king accordingly had this done, and in the burning down of

\* *Paspalum frumentaceum*—LINN. *Kādra vahá*—Sans.

the fort, many of the *Camálar* lost their lives; some took to ships, belonging to them, and escaped by sea. In consequence there were no artificers in that country. Those taken in the act of endeavouring to escape, were beheaded. One woman of the tribe, being pregnant, took refuge in the house of a chetty and escaped, passing for his daughter. From a want of artificers, who made implements for weavers, husbandmen, and the like, manufactures and agriculture ceased, and great discontent arose in the country. The king, being of clever wit resorted to a device to discover if any of the tribe remained, to remedy the evils complained of. This was to send a piece of coral, having a fine tortuous aperture running through it, with a piece of thread, to all parts of the country; with a promise of great reward to any one who should succeed in passing the thread through the coral. None could accomplish it. At length the child that had been born in the chetty's house undertook to do it; and to effect it, he placed the coral over the mouth of an ant-hole; and, having steeped the thread in sugar, placed it at some little distance. The ants took the thread, and drew it through the coral. The king, seeing the difficulty overcome, gave great presents, and sent much work to be done; which that child, under the counsel and guidance of its mother, performed. The king sent for the chetty, and demanded an account of this young man, which the chetty detailed. The king had him plentifully supplied with the means especially of making ploughshares; and having him married to the daughter of a chetty, gave him grants of land for his maintenance. He had five sons, who followed the five different branches of work of the *Camálar* tribe. The king gave them the title Panchayet; down to the present day there is an intimate relation between these five branches, and they intermarry with each other; while as descendants of the chetty tribe, they wear the *punnul*, or caste thread, of that tribe. Those of the *Camálar* that escaped by sea, are said to have gone to *China*. It is added that the details of their destruction are contained in the *Calingatu Bharani*.

*Remark.* Here is no doubt historical truth covered under the veil of fiction and metaphor: it is particularly desirable to know if artificers really emigrated from India to the eastward. The ruins of *Manda*, or *Mandu*, remain without any records concerning that place, I believe, in any known history. The *Calingatu Bharani*, a poem, is in the MACKENZIE collection; and will come under notice hereafter.

*Section 10.—Account of the Curumbars, and a Massacre of them by treachery.*

Under the rayer's government the *Curumbars* ruled in many districts. They constructed forts in various places. They tried to make the



*Muthaliers*, and *Vellázhas*, render them homage; to which the others did not consent; and the *Curumbars* in consequence greatly troubled them. Still they did not submit. Accordingly in betel gardens, and in many other places they constructed very low wicket gates, so that the *Hindus* coming to them must be forced to bow on entering. But the *Muthaliers* and *Vellázhas*, instead of entering head foremost thrust their feet in first, and thus treated the *Curumbars* with contempt. As the latter had power in their possession, they vexed the said tribes. These at length went to a barber; and, promising a gift of land, asked of him counsel how to destroy the *Curumbars*. The barber gave them encouragement; who then went to the houses of all his tribe and engaged their services by promise. It was the custom of the *Curumbars* that, if one of their people died, the whole family should have the head shaved. One of the seniors of the tribe of *Curumbars* died: and by custom the whole tribe, at one time, sat down to have their heads shaved. The aforesaid barber, on this occasion charged all his associates each one to kill his man; which they did, by each one cutting the throat of the person shaved. The women thus suddenly widowed had a great pile of fire kindled into which they leaped, and died; execrating their enemies. The ruins of the *Curumbar* forts and villages are still visible; being heaps of mould; there are very old wells, some for instance near *Sadras*: the bricks of these wells have an appearance of great antiquity.

*Remarks.* What evidence is due to the tradition I cannot tell: if true, it adds another instance to the tragedies, consequent to sectarial hatred, and effected by stratagem and treachery, which are numerous in this collection.

*Section 11.—Account of the Wiyalavár or Muttilyar at Nervapalliyam.*

The *Curumbars*, in the time of the rayers built forts, causeways, &c. In that time these *Wiyalvar* came from *Ayodhya*, in the north. They brought with them two tutelary goddesses called *Angalammai* and *Wiyalammai*; together with attendants (as supposed of these idols). These first halted at *Viápuram*. At that period one CHENNAPA NAYAK was acting with great violence, and killing many people. The rayers in consequence promised to this new tribe, that if they would remove the nuisance he would give them the district, so cleared, as their reward. In consequence, by the power of their goddess, they took those robbers and having obtained the district of CHENNAPA NAYAK, they first gave it the name of *Canda-gadi-palliyam*. Subsequently, as the *Curumbars* gave much trouble, and insulted the *Muthaliers*, the rayer made great pro-

mises to these *Wiyalvar* if they would destroy the *Curumbars*. The *Wiyalvar*, in consequence by the aid of the rayer's troops, and a thousand men of their own, destroyed the *Curumbars*. The rayer gave them great distinction for the same, and villages. They established their goddesses in two villages; and in one had also a *Vaishnava* fane. They built a palace which afterwards was sold to discharge a debt.

*Remark.* This account may be compared with another book and section, making mention of the *Wiyalvar*; and this tradition, if true, adds to the proof that the earlier inhabitants of the Carnatic were destroyed, to make way for colonies of *Hindus*.

[To be continued.]

II.—*On the application of a new method of Block-printing, with examples of unedited coins printed in facsimile.* By JAMES PRINSEP, Sec. &c.

In all Muhammadan countries it is the well known custom of those who move in the rank of gentlemen to apply their seals in lieu of their written signatures to letters, bonds, and other written documents—not as we are accustomed to do it by an impression on wax, but by smearing the flat surface of the seal with ink and printing in the manner of type, so as to leave on the paper a white cipher upon a black field. It may be in consequence of this custom, as much as from religious prejudice, that Muhammadan seals are almost invariably confined to letter mottos; seldom ornamented, but, if so, merely with flowers, &c. done in outline; because such only can be faithfully portrayed in a type impression, which of course cannot at all represent a head or other relieve design.

The money of the Musalmáns was in the same manner generally impressed only with the signet or the titles of the sovereign, well adapted to a flat and thin surface of metal.

Seeking an easy and expeditious mode of making public the collection of Muhammadan coins in my own and my friends' cabinets, it thus occurred to me that by forming from them in sealing-wax or in type metal an exact counterpart of the die which had struck these rupees, I should be able to use it, in the native fashion, for producing ink impressions along with the ordinary letter type; while, as the coin itself would in every case furnish the mould, every chance of error in copying would be removed: and, though the elegance of a shaded engraving could not be attained, still this would be more than compensated by the scrupulous fidelity of the representation.

My first trial was so encouraging that I at once resolved on carrying the plan into execution on an extensive scale, and I have now prepared for the press upwards of two hundred coins done in this novel and exceedingly simple manner.

As however it will be in every respect more convenient to present them in a continued series as an accompaniment to my tables of the value of Indian coins already published, I propose merely to introduce into the pages of the Journal a few examples of such coins as are new, rare, or from other causes worthy of particular description.

But first, in deference to the established custom in such cases, I must assign to this newly invented art some Greek polysyllabic appellation; and (without intending the undignified lapsus of a pun) I cannot propose one more expressive of the process than *Rupography*—not from *rupee* the common designation of our Indian money, nor yet from the Sanskrit word *rūpa* ‘form, likeness,’ but in a genuine and orthodox manner from the Greek *ρῦπος*, *sigilaris cera*, or sealing-wax, the substance upon which the impression of the coin is first received and which will itself serve as the printing material, if it be not desired to preserve the block in the more durable material of type metal, by a second transfer from the sealing-wax to a clay or gypsum mould into which the latter substance can be cast in the usual manner. Some sharpness of outline is lost by this triple operation, and where a great many copies are not required the *rupographical* process may be safely confined to the first stage, or simple impression on sealing-wax.

As a first specimen, then, of the capabilities of this art of *rupography* I select a coin, or rather medal purchased by myself some years ago at *Benares*. It is of HUSEIN SHÁH generally accounted the last *Súfí* monarch of Persia; for after his abdication in A. H. 1135, his son TAMÁSP held but a nominal sovereignty, the real power being usurped by MAHMUD the Afghán.

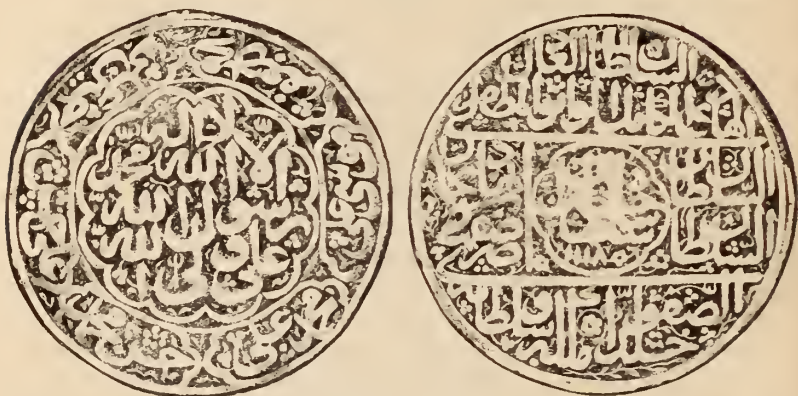
MARSDEN would designate this as one of the medals of the Persian kings properly so called, intended to be hung and worn on the neck. It had, when I bought it, a hasp for suspension; but still I do not imagine it to have been struck for that express purpose, but rather as a crown piece for distribution to courtiers on a birth-day, as is still the custom at *Delhí*, at *Lukhnow* and other native courts. It is of nearly pure silver, and weighs 844.3 grains, a little short of five rupees, and somewhat above as much in value.

MARSDEN gives the drawing of another medal of the same monarch, which has merely the usual coin inscription.

The following is the numismatical description of my medal.

SULTÁN HOSEIN SHÁH SÁFFAVÍ,  
reigned in *Persia*, A. H. 1106—1135, (A. D. 1694—1722.)

*Silver.*



*Legend of the Obverse.*

السلطان العادل الهادي الكامل الوالي ابوالمظفر السلطان بن السلطان  
*Centre.* سلطان حسين شاه بهادر خان  
الصفوي خلد الله ملكه وسلطانته ضرب اصفهان ١١١٨

*Reverse.*

*Area.* لا اله الا الله محمد رسول الله تلي ولي الله  
*Margin.* علي حسن حسين علي محمد جعفر موسى علي  
محمد علي حسن محمد

*Ob.*—The SULTAN the just, the spiritual guide, the perfect, the ruler, *Abu'l Mu-zaffar ul Sultán bin ul Sultán*, SULTAN HOSEIN SHAH BEHADUR KHAN, of the *Safvi* race: may God perpetuate his kingdom and his dominion! Struck at *Isfahán*, 1118 (A. D. 1694).

*Rev.*—There is no God but God! Muhammad is the prophet of God; Ali is the favorite of God.

*Margin.*—Ali, Hasan,—Hosein, Ali,—Muhammad, Jáfár,—Mûsa, Ali—Muhammad, Ali—Hasan, Muhammad.

(The twelve Imáms in the order of their succession.)

*Specimen II.*

This is a coin presented to me by General VENTURA to complete my series of the Patan sovereigns of *Delhi*, being the only one of the founder of that dynasty which I had yet seen. Since then Captain BURNES has favored me with the sight of a duplicate in less perfect preservation, procured by himself, I believe, at *Cabúl*. I give it as a specimen of what Rupography can do under the most unfavourable conditions.



The form seems imitated from that of the Abbassite khálifs, having the legend in concentric circles written in the Cufic form of Arabic. The facsimile represents exactly by the dark parts where the surface is worn smooth; however, by carefully comparing the two specimens, the whole has been made out satisfactorily with the aid of my brother Mr. H. T. PRINSEP.

It is curious that the common title of *Shaháb ul dín*, by which MUHAMMED is generally known in Indian history, does not appear on this *Ghazneh* dirhem, which gives him the two-fold designation of *ghíás ul dín*, 'the supporter of the faith,' and *moaz ul násir le dín*, the humbled of the defender to the faith—(sc. to the Caliph of *Baghdád*). Probably the patent for the new title of *Shaháb ul dín*, the flaming sword of faith, given in honor of his brilliant and destructive expeditions into India had not yet arrived from the court of the caliph. If so the word *tisáin* (90) in the date may be read wrong.

SHAHÁB UL DÍ'N, MUHAMMAD, BIN SÁM.

Founder of the Ghôrî dynasty of *Delhi*. Reigned A. H. 588—602, (A. D. 1192—1206.)

*Silver*. Weight 73.4 to 92.6 grains.



*Legends on the concentric circles of the Obverse.*

- ..... هو الذي ارسل رسوله بالصدق ١  
 لا اله الا الله محمد رسول الله السلطان الاتظم ٢  
 غياث الدنيا والدين ابو الفتح ٣  
 محمد بن سام ٤

*Ditto of the Reverse.*

- ضرب هذا الدرهم في بلدة غزنة بسنة ستة وتسعين وخمسة مائة ١  
 السكة السلطان المعظم معز الناصر لدين ٢  
 ابو المظفر الدنيا والدين ٣  
 محمد بن سام ٤

[The inscriptions are copied at length in plate XXI.]

*Obverse*.—(From the Koran.) “ It is he that sendeth his messenger for righteousness’.....

There is no God but God, MUHAMMAD is the prophet of God !—The mighty sovereign *Ghiás ul dunya va u’ dîn, Abu’l fateh*, MUHAMMAD BIN SA’M.

*Reverse*.—This *dirhem* was struck in the city of *Ghazneh*, in the year five hundred and ninety-six.

The coin of the mighty sovereign, *Moaz ul náser le dîn, abu’l dunyá va ul dîn* MUHAMMAD BIN SA’M.

### Specimen III.

Among the coins discovered by General VENTURA in the great tope at *Manikyála*, and described in my third volume pl. xxi. fig. 10, and page 316, were two of the Sassanian type, having Sanskrit legends on the margin of the obverse. I did not then attempt to decipher them, nor am I aware that their explanation has been since effected elsewhere.

Captain BURNES has been so fortunate as to pick up three more of the same curious coins, in his present journey, which are now in my hands with other rare antique produce of his successful research.

They have every appearance of having been extracted from some similar ancient monument ; which is by no means improbable, for we may be very sure, that full half of the fruits of the late explorations of the various topes have evaded the hands of their explorers, and are scattered about the country to be hereafter picked up gradually from pilgrims or professed dealers ; for a trade will soon be organized in such articles, if it be not already established. There is no harm in this, as it will tend to preserve such relics from destruction ; but we must for the future be on our guard against spurious specimens, which will multiply daily.

Captain BURNES’ discovery has been of the greatest service toward the deciphering of the Sanskrit legend : his coins have helped me to the general purport of the marginal writing, even if they have not wholly explained its contents. I found on collating the five legends now at my command, that three of them (vide Pl. XXI.) were short of the others by two letters, which in the most perfect of Captain BURNES’ coins might be clearly read as *nita* नितः. Remembering an analogous omission on one of the GUPTA coins of *Canouj*, wherein some specimens had the epithet *vijayaja* and others *vijayajanita*—both of the same meaning, I concluded that the preceding anomalous letter on all the coins must be a ञ, and indeed it has no small affinity to the modern Nágari and Bengálí j. The two preceding syllables, again, there could be no doubt about ; being in all five examples देव, *deva*. Now *devaja* and *devajanita*, ‘ offspring of the gods’ is the well known epithet of the ancient Persian monarchs as well as of the Sassanian race. Thus in the trilingual inscription on the *Nakshi-rustam* sculpture given

in KER PORTER's travels in *Persia*, vol. I. 548, we have in the Greek character :

ΤΟΥΤΟ ΤΟ ΠΡΟΩΠΙΟΝ ΜΑΔΔΑΚΝΟΥ ΘΕΟΥ ΑΡΤΑΞΕΡΟΥ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΙΑΝΩΝ ΕΚΓΕΝΟΤΕ ΘΕΩΝ ΤΙΟΥ ΘΕΟΥ ΠΑΠΑΚΟΥ ΒΑΣΙΛΕΩΣ which is repeated below in two forms of Pehlevi, that for want of type I am obliged to omit.

The same title in Sanskrit, *devaputra shahán sháhi*, it may be remembered is applied to the king of *Persia* in the *Allahabad* pillar inscription, as revised in last November's Journal.

Again on the Sassanian coins, read by the Baron de SACY as far as they are published by KER PORTER (for I have not yet been able to obtain a copy of the Baron's work on the subject,) the Pehlevi legend runs :

مزدرن به شاپور ملکان مالک منوچتری

*Mazdezn beh Shahpura malakán malaká\* minochatri men yezdan.*

' Adorer of Ormuzd, excellent Shahpur, king of kings, offspring of the divine race of the gods.'

The natural deduction hence was that the rest of the Sanskrit legend would also turn out to be a translation, or an imitation of the Sassanian formula : and thus in fact it has proved to be. I here insert the facsimile of Captain BURNES' best coin, slightly retouched in the letters that were least in relief;

*Indo-sassanian dirhem.*

*Silver.* Weight 53 grains.



### Legend.

*Obverse.* Head of Mithra (Ormuzd), Pehlevi very distinct but unread, see Pl. XXI.

*Reverse.* On the field, three letters of an unknown alphabet (like the Armenian ?) or perhaps numerals ?

*Margin.* श्रीहितिविर ऐराणच परमेश्वर श्री फा हितिगान देवजनिन.

*Sri hitivira Airāna cha parameswara Sri VA'HITIGA'N devajanita.*

In this legend the only actual letters at all doubtful are the *p* and *me* of *parameswara*, and the first and last letters of the name. Indeed the first letter is different in every example, as will be seen in the litho-

\* In the examples given I should read this passage—*Malakán malak Airānan, &c.* but the Sassanian coins require study ere they can be properly made out.

graphed plate, as though they were all different names of the same family. Now to analyze the sentence :

*Hitivira* I suppose to be a corrupt writing of हृदिवीर *hridivira* 'noble in heart,' equivalent to the Pehlevi word *beh* translated by "excellent."—*Airāna cha parameswara*, and the supreme lord of *Airān* or *Persia*, may be read (perhaps better) *Airān va Pārseswara*, the lord of *Iran* and *Fars*. For the name, we have severally *phā*, *cha*, *va*, *gha*, or *há* ! followed by *hitigán* or *hitikhán* ; and lastly *devajanita*, as before explained.

I am quite at a loss to find owners for such names, and although this is the third time I have alluded to this coin, gaining little by little each time, still I fear we have much to learn before we can unravel its entire history. For the present I leave unnoticed the *Pehlevi* legend, merely placing under view in the annexed plate, corresponding passages from regular Sassanian coins, which being titles, will soon lead to a knowledge of their alphabet and meaning.

III.—*Note on the affinities of Galathea of Lamarck (Potamophila of Sowerby), a Genus of Fluvatile Testacea. By W. H. BENSON, Esq. Bengal Civil Service.*

Much misapprehension appears to exist with regard to the proper location of the Fluvatile bivalve genus *Galathea* of LAMARCK. That distinguished author placed the shell among his "Conques Fluviales," and considered it to be nearly allied to *Cyrena*, referring merely to the teeth as a sufficiently distinguishing character. RANG, more unaccountably, either on a cursory examination of the shell only, or of its description, and without reference to the indications of the characters of its inhabitant, which the testaceous covering exhibits, says that it would perhaps be advisable to unite it to *Cyrena*. It is true that this writer includes not only the *Conchæ* and *Nymphacæ*, but also the *Mastracæ*, *Cardiacæ*, and *Lithophagi* in one overgrown section, which he denominates "Conchacées," but this attempt at generalization does not, in any wise, absolve him from the charge of mistaking the place of the genus in question in the family, which he has thought fit to constitute. The fortuitous acquisition of a specimen of this still rather rare shell enables me to offer some observations concerning it, which may serve to illustrate its true affinities, and may not only tend to confirm LAMARCK's separation of it from *Cyrena*, but likewise shew the propriety of its location in a different family from that which he classed it.

The remaining genera of LAMARCK's *Conchæ*, whether marine or fluvatile, consisting of *Cyrena* (including the more modern genus *Corbicula*) *Cyclas*, *Cyprina*, *Cytherea*, &c., possess the ligament and siphons on the longer side, or that which occupies the dorsal aspect of



1	ප්‍රිතිපිටිපාතාභරණය	ප්‍රිතිපිතිතපරපිති	Capt. Burnes's coins from Cabul.
2	ප්‍රිතිපිටිපාතාභරණය	ප්‍රිතිපිතිතපරපිති	
3	ප්‍රිතිපිටිපාතාභරණය	ප්‍රිතිපිතිතපරපිති	
4	ප්‍රිතිපිටිපාතාභරණය	ප්‍රිතිපිතිතපරපිති	Ventura's from Manikyala
5	ප්‍රිතිපිටිපාතාභරණය	ප්‍රිතිපිතිතපරපිති	

[illegible]

## ON AREA

חפז חפז	חפז חפז	חפז חפז
חפז חפז	חפז חפז	חפז חפז
חפז חפז	חפז חפז	חפז חפז

...נוס 6 מורחב מכלל מחשבותיו של

on the coin with the winged cap, Marsd. Num. Or.

سورہ صافات

DXCXL.

هذا العنصر من اللغة عامة ..... من غير طبع  
الكرة السطوح المغطاة باللاتسج الى  
الواضع الى واو الى  
منه الى واو

هو الذي أرسل رسولنا لعلنا ... من ... أم القيس  
السليمان أما كقطعنا الأوتار إلا الله علق ربنا الأ  
لوا الفصح عيان لعلنا لا نرى

30  
31

Centre



the beaks : on the other hand in the *Nymphaceæ*\*, and especially the true *Donacidæ*, such as *Donax*, *Capsa*, &c. the ligament occupies the place of the lunule, and the siphons are exerted from the contraverse side or that towards which the beaks incline. In the fluviatile *Conchæ* the siphons are very short, and, as a necessary consequence, the siphonal scar is either very short or not apparent ; while in the *Nymphaceæ* it is very conspicuous, reaching in *Capsa* and *Donax* to the centre of the shell, and giving certain evidence of an elongated siphon. In these important particulars *Galathea* agrees with the *Donacidæ* and differs from the *Conchæ*. Its ligament occupies the lunule instead of surmounting the corselet : the siphons occupy the contraverse side of the beaks ; and lastly the elongated siphonal scar, indicative of a strong distinctive character in the animal, decides its location apart from the group which includes *Cyrena*. Its analogies also have reference to the *Donacidæ* in the peculiar truncation of the lunular side for which that family is remarkable.

An examination of the teeth of *Galathea*, will further shew its relation to the *Donacidæ* and its separation from *Cyrena*†. In *Cyrena* the three primary teeth are alike divergent, seeming like remote elided portions of rays proceeding from a common centre. In *Galathea* and *Capsa* the primary teeth in the left valve consist of two radiating prominences nearly joined at their points of departure, and exhibiting, in the included hollow space, an obtuse triangular tooth ; in the right valve there are two similar but more closely approximated primary teeth, with an interjacent hollow fitted to receive the triquetrous tooth of the opposite valve.

In *Capsa* and *Galathea* the ligament is singularly short, occupying a broad space close to the beaks, and immediately over the cardinal teeth. In *Cyrena* this important apparatus is removed towards the posterior lateral tooth.

LAMARCK following BRUGUIERES, decided on the separation of *Galathea* from *Cyrena*, from the consideration of the form and position of the teeth alone. The particulars now stated, will shew how well those characters might have been relied on even for a more distant separation.

\* NOTE.—*Astarte* of SOWERBY (*Crassina* of LAMARCK) is out of its place among the *Nymphaceæ*. Its hinge and siphons both refer to the *Conchæ*.

† NOTE.—In this comparison I have the typical species of *Cyrena* in view, such as *Cyrena Sumatrana*, so commonly imported into Calcutta from the Sundarbuns, for the purpose of reduction into lime, and not the aberrant species with elongate serrated lateral teeth, which are so numerous in the upper portions of the Gangetic branches, and which constitute the genus *Corbicula* of MEGERLE

Later naturalists in their attempts at generalization, have underrated the characters of the teeth, and overlooking the auxiliary characters impressed by the inhabiting molluscum on the shell, furnish a proof, if any were wanting, of the value of distinctions taken from the hinge, which will always be found to vary in nearly as great a degree as the inhabitant of the shell, to which we must ultimately look for those distinctions which will stamp the generic character with a real value. Where good opportunities may not occur of studying the animal of a bivalve shell, a careful consideration of the teeth aided by the situation and length of the ligament and siphonal scar, will seldom, if ever, fail to indicate its true place in nature.

LAMARCK imagined that the genus *Galathea* inhabited the rivers of Ceylon and India, and RANG appears to be equally ill informed on the subject of its true habitat. The specimen which Mr. G. B. SOWERBY obtained for me in London, was stated to have been procured from the river *Zaire* or *Congo*. The complete occupation of Ceylon by the British Government, without the discovery and transmission of any of these shells from the island, ought to afford a sufficient evidence of its non-occurrence in that quarter; but the recent discovery of the jackal in the Morea by French naturalists, after the opportunities so long enjoyed by our countrymen of exploring that region had failed to elicit that interesting information, forbids our placing complete reliance on such negative evidence in disproof of the existence of *Galathea* in Ceylon.

In conclusion it is proper to remark, that I have not met with SOWERBY's observations on *Potamophila*; should he have indicated the correct place of the genus, I can only plead, as an excuse for my work of supererogation, that I have been misled by the statement of a later writer, who, from the nature of his work and his opportunities, ought to have been acquainted with the latest information on the subject of the Testacea, into the belief that the knowledge of the affinities of this shell had not only not advanced, but that it had retrograded since the date of LAMARCK's publication.

Bareilly, Rohilkhund, March 1838.

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IV.—Account of the Hurricane or Whirlwind of the 8th April, 1838.

By Mr. J. FLOYD, (communicated by J. H. PATTON, Esq. Magistrate of the 24-Pergunnahs.) (See Sketch in Pl. XVIII).

Agreeably to your request I beg to hand you the following account of our visit to the villages that have suffered by the storm of the 8th instant.



We proceeded to *Codalea* and on our arrival met one of the sufferers a brahmin, who had lost his family consisting of five persons, and had his leg broken. The outskirts of this village have a beautiful appearance and seem to have escaped the storm. The storm seems to have done little damage to the west\* and south of *Codalea*, but from north to east it has made dreadful havoc, sweeping every thing before it. Indeed, with the exception of the government salt chokee and a few habitations adjoining it, all *Codalea* has suffered more or less; some houses constructed of brick and clay have followed the general wreck: the walls have almost all crumbled into dust: large trees have been torn up by the roots; some have been broken at the stumps, while the small and elastic ones have escaped with only the loss of leaves and branches.

A peepul tree around which a bur had entwined itself attracted my particular attention. A brahmin whose appearance denoted him to be about the age of 80 years, informed me that the tree in question was a favourite resort for the village nymphs and swains and for themselves on particular occasions; and that it afforded shelter to the weary traveller; that it had been standing time out of mind and to the knowledge of the oldest inhabitants had never lost a bough. It was the first tree that encountered the storm and the first that fell. The circle from whence the roots sprung was 35 feet in diameter, and these being of extraordinary length caused the earth to come away with the tree and to leave a chasm of about 38 feet in width by 14 in depth: most of its stouter branches were wrenched off and thrown into an adjoining tank, at such a distance as to prove the extraordinary violence with which the tree was assailed.

The paths were obstructed by fallen trees, &c. and the tanks choked with branches, in consequence of which they have become either impassable or stagnant. 55 persons have sustained bodily injury, but reports vary as to deaths; I am certain many must have lost their lives on the occasion, but there is no arriving at the actual number of those; 17 have had their limbs very severely injured and I fear cannot survive. As many of the wounded as we possibly could find were collected together, and were attended to by the native doctor who accompanied us. The females of the "*Koolin*" families were looked after in their temporary abodes, and the severest cases we advised to be removed to the hospital at Allipore, but without effect; the "*Gunga*" they said was close at hand, whither their friends would take them were they to die. To prevent our enforcing our wishes they appealed in the most pathetic terms to their relatives and friends, and intimated to us that they preferred

\* Where a few houses have been left entire.

death to quitting their families, their birth-places and their homes, even for a few days.

The gomastah used his influence : money was even offered, but it was of no avail ; and we were eventually obliged to abandon the project.

As much medicine as could be conveniently spared we made over to the gomastah and instructed him how each kind should be used. We then took our leave of the houseless sufferers of *Codalea* and bent our course towards *Bykunthpore* village to the west of *Codalea*. On entering the limit of this village we were of opinion that it had not suffered in comparison with the former, and congratulated some of the inhabitants whom we met, upon it. They invited us to visit the interior of the place when they said we should be better able to judge of its condition : we had not proceeded far when we were convinced we had come to a hasty conclusion ; for about a quarter of a mile in length not a house, hut nor tree had escaped the violence of the storm, in fact every thing that opposed its progress was levelled to the ground. Persons visiting the place ignorant of the occurrence of the storm, would suppose the mischief, as far as trees are concerned, had been caused by fire ; I had almost come to the above conclusion myself on observing the stumps of trees, withered leaves and here and there posts of houses, &c. Such was the violence of the wind that cocoanut and date trees were twisted out of the ground and hurled to a distance of two or three hundred feet ; granaries out of number have been swept away, and life both of man and beast destroyed. We traversed the whole extent of the village and witnessed many shocking sights. In one place a cow was dug out after remaining beneath the ruins *four* days, and though life was not extinct, crows and vultures were devouring the body.

When so many lives of human beings and animals have been lost without adequate means for the immediate removal of the bodies, it was to be expected that the stench proceeding from the putrid carcases would become intolerable and deter any one having a regard for his own life from entering the place. But neither the putrefaction nor the repulsive sight of mangled bodies deterred Mr. PATTON from visiting the place and giving such instructions to those under his authority as the peculiar cases of the village and of the maimed seemed immediately to require\*. The humanity thus exhibited contrasts most painfully with the conduct of those villagers who had sustained no injury—they were indifferent to the misery and woe inflicted upon others, and seemed almost indifferent to their own concerns.

\* Mr. PATTON has raised a subscription and distributed it among the survivors.  
—ED.

I left my father at *Bykunthpore* and visited *Majaree Gaon*, *Pergunnah Anarpur*, *Dum Dum*, *Anundpore*, *Baleaghatta*, the salt water lake, and adjacent villages. *Baleaghatta* towards the west does not appear to have experienced the effects of the storm in all its horrors, as only a few huts came to the ground, and but one life was lost; but Mr. G. PRINSEP's saltworks on the opposite side of the canal have suffered materially\*.

I could not ascertain the actual loss of life and property in the canal, but by information collected from the boatmen and others it would appear that fifteen lives were lost, and about twelve boats. That there may have been more I do not deny; I only saw five wrecks, one of them in the new dock said to have been conveyed thither by the violence of the wind, the anchor of which must have weighed at least twelve maunds! But in "*Bairnala*" almost every boat was swamped. The villages of *Sambandal* and *Chowbagan*, have been laid desolate: men, women, and children have died without number as well as animals—I say without number, because there was an established hát in *Sambandal*, and on that day, I understand, it was crowded to excess by people from the neighbouring villages as well as by the residents. At *Bykunthpore* and *Codalea* the visitation has been awful indeed, but at the first mentioned places it surpasses all description; as far as the eye could reach not a house is to be seen, the grass (I am at a loss how to account for it) has been consumed, and the choppers of houses have vanished as if they were mere vapour: *Dongahs* and *Saultees*† have been carried up, and in their descent shattered into atoms. The bark of the palm-trees have been peeled off as with a knife, and their leaves broken into shreds; I am of opinion that the effect of the whirlwind was more severely felt at *Chowbagan* and *Sambandal* than at any other part; also, that it was owing to the vast expanse of water

\* Some particulars of the damage sustained by these works are worthy of record. An iron salt boiler weighing more than a maund was lifted into the air and conveyed a few yards distance:—the tiles of the terraces laid in the best cement were ripped up as it were by suction. A beauliah or pleasure boat, lying on the ground for repair disappeared, and only a few fragments were found:—the chimney was thrown down and the roofs of the salt golas blown away—it appears from an observation of Prof. O'SHAUGHNESSY in this month's Asiatic Society's Proceedings, that some of the salt fell in lumps at a great distance! Large beams were lodged on the salt works from the opposite side of the canal; but the most extraordinary proof of the force exerted in a lateral direction was evinced in the projection of a slight bamboo horizontally through one of the raised tiled walks, which pierced through the whole breadth, breaking the tiles on both sides. It has been cut off and preserved in situ as a monument of the storm.—A six-pounder could hardly have forced so light an arrow through a mass of earth five feet thick.—ED.

† Canoes and hollowed logs of wood used as fishing boats.—ED.

over which it took its course ere it met with any impediment, and having encountered one of the above villages almost immediately after crossing the water every thing before it was swept away. It pursued its course in a southerly direction, levelling trees and houses in its course, exhausting itself at *Codalea*. The villages of *Sambandal* and *Chowbagan* are well raised ; the lands surrounding them, being remarkably low and bounded on the east, west and south by paddy fields, and on the north by the lake ; no regular road leads to them but merely bunds, constructed for the preservation of the annual crops over which the inhabitants travel, which circumstances seem to account for the greater violence of the hurricane at these places. About three or four hundred yards to the west of *Sambandal* there are a few scattered huts slightly injured, and that chiefly in their thatch.

These villages were chiefly inhabited by fishermen, who were at the time on the lake, and never felt the effects of the storm till on their return they found their villages demolished and only a few surviving to account for the occurrence. From the position of some of the bodies I should suppose that, escaping the falling houses they had been thrown down by the whirlwind ; or the wind being excessively hot, which is said to have been the case, deprived them of breath ; while others encountering bamboos, &c, which were flying about as so many straws, met with their death from them. As instances of the effect of the bamboos I must state that I saw a body resting on a bamboo which must have struck instantly dead ; also the body of a female not quite fifteen feet from a hut, and from which it is apparent she had been endeavouring to escape, who having encountered a bamboo that was lying at her feet must have there fallen. In a group were to be seen seven cows, one in a sleeping posture, and but for the mangled condition of the rest, I should have supposed it to be still alive, and am convinced that the animal died through fright or suffocation as there was not a tree nor house near to it.

*Bákháries* or split bamboos forming the choppers of houses did great execution. The gomastah of the above villages gave me the following romantic account of the storm.

On Sunday the 27th Choitro, at about half-past 2 P. M. while the fishers were out in the lake, the hurricane came on ; that at first it appeared in a westerly direction, and to the best of their judgment two dark columns that were visible whirling round and round descending to the earth, had the appearance of two huge daityas (or demons) preparing for combat ; that a second before they fairly alighted they engaged in mortal strife, and agitating the waters in the lake began their work of



destruction on land, that such as were in their houses hastened out to witness this wonderful phenomenon, and ere they could return to their homes, which my informant tells me they were soon obliged to do, the sudden darkness that overspread the place, the howling of the wind and clouds of dust attending it, rendered it impossible for them to bear testimony as to which of the two gained the victory: that from the occurrence of the whirlwind, to the period it lasted, or left these parts, it did not occupy twenty minutes, and was almost immediately followed by sunshine, little or no rain, but a severe fall of hail, which probably deprived some of life. The gomastah further informed me that after the storm had subsided such as could do so, had their families conveyed to the neighbouring villages, others abandoned the place altogether and there were none to remove the dead and dying. Of the latter he remarked there were scarcely any. I might as well notice here, that it is said, that examining the bodies the following day they had the appearance of being burnt by fire; I could only find two of the wounded at *Chowbagan* who were despatched to the hospital at *Allipore*. At the village termed *Mazare Ganw* the whirlwind came on at about half-past one o'clock, at *Soorah*, *Anundpore*, *Bulleaghatta*, *Chowbagan*, and *Sambandal*, two and three o'clock; and the villages further east, *Bykunthpoor* and *Codalea*, four o'clock, and though not lasting more than half an hour in each, its effects have been truly distressing; it hailed in the above mentioned places, and in the two last named villages the hail was triangular. I give this latter information as I derived it, but at *Dum Dum* the stones were uncommonly large, one weighed three and a half pounds\*; whether my informant was exaggerating I am not aware, but I saw a large *handi* (capable of containing seven or eight seers) containing water which he assured me was of the hailstone, the weight of which is given above; he said it might have weighed more, but was broken in its fall: the fragments he did not collect.

\* We have been informed that one hailstone at *Dum Dum* would not go into a finger-glass; we picked up some at the mint nearly as large as walnuts. The large size of these stones led us to suppose that they must have been of intense cold on their issuing from the clouds, so as to continue condensing and freezing the moisture of other clouds, and the air, in their passage downwards. We collected a quantity immediately on their reaching the ground, but their temperature was then exactly 32°.—ED.

*Statement exhibiting the number of lives computed to have been lost, the names of the villages through which the hurricane passed, and other particulars.*

Names of the Thanahs.	Names of the villages.	Extreme extent of storm.	Average breadth of the film of wind.	Direction of wind, straight or revolving.	Number of Pucka houses destroyed.	Number of Kutcha houses destroyed.	Number of human lives lost.	Number of Cattle ditto.	Number of wounded.	The period of its duration.
		16 miles.  $\frac{1}{4}$ mile and $\frac{1}{2}$ mile.								
Manicktula, ..	Anundpore, ..		Revolving,	..	..	..	..	..	..	
Ditto, .....	Soorah, .....		ditto, ....	..	..	..	..	..	..	
Ditto, .....	Pagladanga, ..		ditto, ....	..	..	..	..	..	..	
Ditto, .....	Mr. Prinsep's salt works, ..		ditto, ....	1	..	..	..	..	..	
Pauttarghotta, ..	Botchtullah, ..		ditto, ....	..	33	..	..	..	..	
Ditto, .....	Chowhata, ..		ditto, ....	..	224	105	235	31		
Ditto, .....	Butgotchee, ..		ditto, ....	..	13	..	..	..	..	
Ditto, .....	Madoordooah, ..		ditto, ....	..	21	..	..	..	..	
Ditto, .....	Sambandal, ..		ditto, ....	..	91	26	90	17		
Ditto, .....	Kularabad, ..		ditto, ....	..	21	..	..	..	..	
Ditto, .....	Nazeerabad, ..		ditto, ....	..	49	5	..	..	..	
Ditto, .....	Anundpore, ..		ditto, ....	..	41	..	..	..	..	
Ditto, .....	Jugdeepotha, ..		ditto, ....	..	53	..	..	..	..	
Ditto, .....	Hossainpore, ..		ditto, ....	..	5	..	..	..	..	
Ditto, .....	Autghurah, ..		ditto, ....	..	34	..	..	..	..	
Ditto, .....	Ranabatooah, ..		ditto, ....	..	13	..	..	..	..	
Ditto, .....	Dhaloo, .....		ditto, ....	..	17	3	..	3		
Ditto, .....	Pauchpotah, ..		ditto, ....	..	58	6	18	6		
Tauzeeraut, ..	Bykuntpore, ..		ditto, ....	1	150	33	83	51		
Ditto, .....	Kodaleah, ....		ditto, ....	3	157	13	17	55		
Ramnagore, ..	Sreekhundpore, ..		ditto, ....	..	79	6	30	12		
Ditto, .....	Kaderout, ....		ditto, ....	..	..	..	5	5		
Ditto, .....	Sanorpore, ....		ditto, ....	1	58	12	42	4		
Ditto, .....	Khord Rajpore, ..		ditto, ....	..	45	4	8	11		
Ditto, .....	Chingreepotah, ..		ditto, ....	..	46	2	5	28		
Ditto, .....	Hurreenobhee, ..		ditto, ..	..	31	..	..	..		
					6	1239	215	533	223	

## REMARKS.

The extreme length of storm, properly speaking, is 16 miles, the effects from *Kawrapokur* to *Anundpore* (4 miles) being slightly felt.

POSTSCRIPT.—There may be thought to be so much of the marvellous in the foregoing account, however authentic and worthy of confidence, that we are almost afraid to add to it the annexed extract from a *Madras* newspaper. It should have been authenticated by the name or names of the Europeans who witnessed it. The hail may have been drifted together after its fall, and consolidated by its being colder than ice and thus cemented by freezing the moisture precipitated on it from the atmosphere.

*Falling of a block of Ice.*

"We are afraid that, like the person who favored us with the account, we shall be accused of telling a traveller's story, but the fact is too well verified to us to admit of our questioning the statement which we make. At *Nowloor*, in the neighbourhood of, and about two miles from, *Dharwar*, there fell a few days since a block of ice or a body of hailstones in one mass, which measured 19 feet 10 inches. This extraordinary mass fell on a Sunday night, and on the Wednesday succeeding, a servant, who was sent for the purpose of bringing away a pailful of the bulk, reported that the mass then still remaining was as large as three palanquins. We think such a fall as this must have astonished those who resided in the neighbourhood, who may thank their good fortunes that the mass broke not upon any devoted head. This phenomenon is to be attributed to the electrical state of the atmosphere, thunder storms have been very frequent of late in the neighbourhood of *Dharwar*, and but a short time since a tree in the fort of *Belgaum* was shattered to pieces by the electrical fluid, which fell only thirteen yards distance from the powder magazine. Much as we should have relished a portion of the frozen bulk (and we fancy in this climate the occurrence even of a hailstorm would not be unaccompanied with pleasure), we have no relish to have the missiles of the elements of such devastating dimensions as that which we now record."—*Bombay Courier*, May 15, 1838.

VI.—*Account of an ancient temple at Hissar, and of the ship model at that place.* By Capt. WM. BROWN.

Having visited FERÖZ SHAH's pillar in the fort here, it immediately struck me that the base part of the column was one of the ancient Baudh monuments, corresponding with those at *Allahabad* and *Delhi*. The stone appears of the same description, but has suffered much from exposure to the climate; it has also the appearance of having been partially worked by FERÖZ's orders, and probably some inscription was cut upon it by his workmen, but of which there is now no trace owing to the peeling off of the exterior surface. I however observed, near the upper part of the stone, some of the ancient letters, which apparently have been saved by accident, and having procured a ladder, I copied them as correctly as possible, and few and indistinct as they are, I think it is likely they will satisfy you that this is one of the láts erected by PIYADASI. *Hissar* is on the road to *Cabul*, and has always formed one of the serais or resting places on that route, common with *Mehim*, *Hansi*, *Sersa*, &c.; and it is not improbable other láts may

be found further onwards, particularly as it appears the Buddhist religion extended far to the northwest.

The ancient stone forming the base of FERÖZ's pillar at *Hissar* is of one piece, and is 10 feet 10 inches high : how much of it is sunk in the ground below I cannot tell, but probably there is as much of it below as above, and some of the ancient inscriptions may still be preserved on the lower parts. The greatest circumference of the stone aboveground is eight and a half feet. The rest of the pillar is of the red sandstone, common at *Agra*, and there is part of the column near the second cornice made of coarse white marble. There is a massive iron rod on the top which formerly served to support a cupola ; several attempts have been made to extract this rod by natives, but they have always failed. From the base of the column to the top of this rod the height is about 45 feet ; the column is solid, and there is no way of easily getting to the top.

The pillar is situated in the centre of a square of old buildings, which at present are used as a magazine. In one of them is a Tykhana with a passage underground, which is said to extend to *Hansi*, a distance of 16 miles. On the hill near *Delhi* where the *Delhi* lát was found, of which Major PEW sent you a description, there is a similar passage underground, which is said to extend to the *Jumna* river. I have myself explored a considerable distance of this passage, but was glad to get back owing to the lights having gone out. It does not appear to be known for what purpose these passages underground were made.

I now come to describe another building at *Hissar*, and although of FERÖZ's time, yet it claims an interest as having been a model of a ship prepared by one of the emperor's ameers who had seen one, but who not being able to describe it sufficiently to his majesty, was ordered to build one of stone and lime. There are several apartments, and a Madrisa in the interior. The building is wide and evidently got up in haste, and could not have given his majesty a very good idea of a *clipper* : some of the old Dutch men-of-war of VAN TROMP's time, might have warranted the resemblance such as it is, and of which I enclose sketches, as also of FERÖZ's pillar.

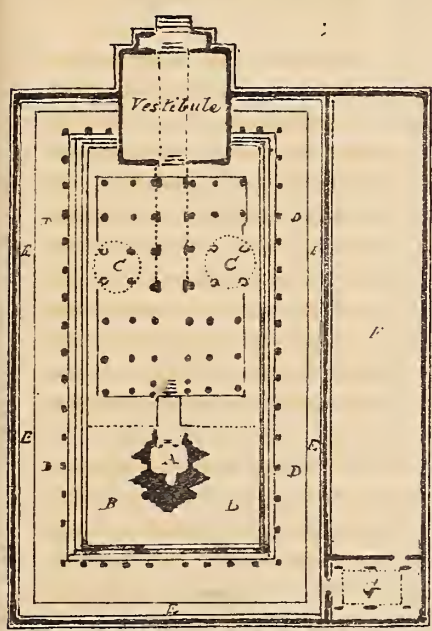
NOTE.—The faint traces of letters on the *Hansi* pillar have much more the appearance of English capitals than old Indian letters. If read however as the latter, they form no word met with on the other láts. It may therefore be doubted whether this stunted shaft was one of the series—unless indeed the greater part of it is buried below the ground.

We have unfortunately mislaid the sketch of the ship-house, but if the building were really intended to give his Majesty an idea of a ship, we cannot flatter the architect on his success, nor the monarch on the felicity of his design.—ED.

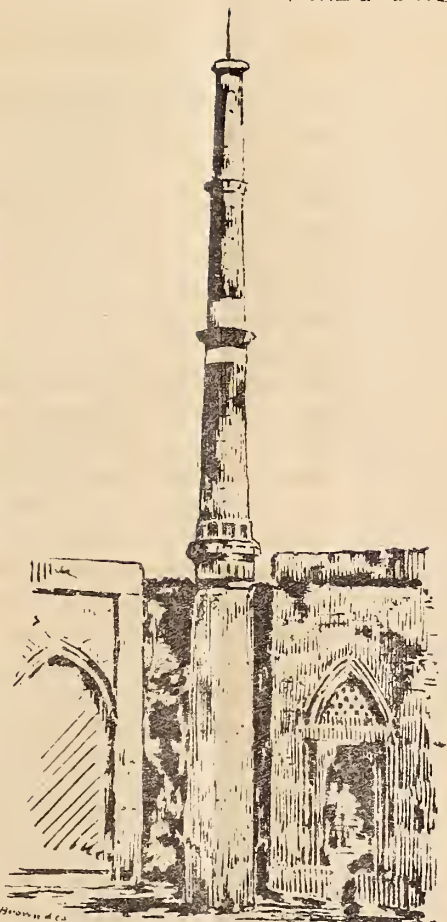


*Temple of BADRASIR in Cutch.*

0 10 20 30 feet



- A. Image of Parisanath*
- B. Open court*
- C. Two large domes*
- D. Highly sculptured arcade*
- E. 52 niches for images of Parisanath*
- F. Various compartments now filled with rubbish*
- G. Court leading to H.*



*FEROZ SHAH'S PILLAR AT HISSAR*



*PARISNATH.*



VII.—An account of the Jain Temple at *Badrásir*; and ruins of *Badránagri* in the province of *Cutch*. By Lieut. W. POSTANS.

The temple, of which the accompanying is a plan, is situated near the town of *Badrásir*, in this province, about 30 miles south from *Bhoj*, and about two miles from the gulf of *Cutch*, in the portion of the country called the *kántá*, (or coast.) Surrounding this building may be traced the remains of numerous habitations which, according to tradition, once belonged to the ancient town of *Badránagri*, a sea-port and flourishing place. The temple is said to have been originally erected by one JAGGRUSÁ\*, a banyan, about 800 years since, during the prosperous days of *Badránagri*, of which JAGGRUSÁ was a wealthy inhabitant. It is built of the sandstone peculiar to the province, in the form of an oblong square, the sides of which respectively face to the cardinal points, and may be about 30 feet high. The only entrance is to the north, under a portico of two stones, and low doorway with flight of steps. With the exception of this front, which is elaborately carved in the pagoda style of architecture, the other three sides present nothing externally, but flat stone walls; the interior however amply compensates for this want of exterior ornament. I have not had the advantage of seeing any of this description of temple elsewhere, and this is, I have reason to believe, the only one of the kind in *Cutch*, but I am informed that it is not unusual for these buildings to present the same uninteresting features externally, whilst their interiors are ornamented even more profusely than the Hindu†. The inside of the building may be considered as divided into two parts, that nearest the entrance, which may be styled the vestibule, is covered in and supported by 45 pillars with two domes; whilst the further end of the quadrangle, containing the sanctum or pagoda, in which is the depository for the figure of PÁRASNÁTH, is open at the top. This pagoda rises higher than the surrounding building, and is most beautifully and elaborately carved with figures, many of them large but generally on a small scale; if exceptions should be taken to the attitudes of some of these, they must still rank very high as specimens of this description of sculpture. The figures of PÁRASNÁTH (who is one of the twenty-four saints peculiar to this sect), and his attendants, as represented in the accompanying sketch, are of white marble, answering to the same description as I once observed in some figures from the temples at *A'bán*‡.

\* More probably of the Sáh coin dynasty?—W. H. W.

† According to Dr. BUCHANAN, this temple will come under the denomination of *Basti*. See article on the *Jains*, vol. 9th of *Asiatic Researches*.

‡ They are stated to have been brought from *Guzerat*: indeed the marble is not procurable in *Cutch*.

They are small, PÁRASNÁTH not being more than two feet high: the rest upon the same scale, highly finished and well carved. The depository is a small room, guarded by two doors and a narrow passage; the approach by a flight of steps, from a double row of columns, leading from the front entrance through the vestibule. A verandah, ascended by three steps from the floor, runs all round the interior of the building, with pillars and arches; beyond this are 52 niches for the reception of figures of PÁRASNÁTH, only one of which is at present occupied. The part of the verandah, which is opposite the pagoda and open at the top, is exquisitely carved. Such indeed may be said of the whole of this building which, although upon a small scale, is in every corner most studiously and beautifully decorated with figures, scrolls, and every description of ornament. The roof, which is gained from the upper story of the portico, presents the extraordinary appearance of 54 domes (including the two larger ones before mentioned, and which are each 50 feet in circumference) in a space of about 100 feet by 70, each of the niches in the verandah underneath being surmounted by its corresponding dome:—these niches are 4 feet wide, and 5 feet deep. The compartments contained in the wing to the *east*, do not appear to belong to the *temple*, of which they form no part, and were probably designed as offices;—at present they are inaccessible, being blocked up with stones and rubbish, whilst the damp air which has collected in them, is most stifling in its effects. The corresponding wing appears to have been destroyed by the earthquake.

Until some 15 years since, this beautiful building was allowed to remain in a state of ruin and decay, but GORJÍ (for *gúrújí*) KANTWAJEH, a wealthy Jain, with praiseworthy zeal, has caused it to be extensively repaired; the portico which had suffered from the earthquake has been re-placed, and the whole is now in good order, two peons and a priest being deputed to look after it.

At a short distance from the above are the ruins of a temple to MAHADEO, which is said to be situated outside, and close to, what was once the wall of *Badránagri*; of this latter however, no remains are to be traced, the principal attraction of this ruin consists in the picturesque appearance, presented by its various parts, to which the earthquake of 1819 has mainly contributed. It is devoid of ornament, and very small. These two buildings, with piles of loose stones, are all that now remain to trace the existence of the town of *Badránagri*. Coins are occasionally found, one of which I have in my possession, and of which the accompanying is a facsimile. Its mysterious and somewhat maso-  
nic-looking symbols lead to no result, and it is questionable if they



were ever intended to convey any meaning. These coins are of silver\* and of the same size and value as the coree, the present current coin of the country : they are known to the natives, in common with others, as *Gadhiá paisá*, a title which only belongs to those bearing the impress of a donkey, as their name implies ; but the natives of *Cutch* bestow this title indiscriminately on all numismatic relics ; the coree of the former Raos of *Cutch* alone excepted.

I cannot avoid remarking a very curious coincidence between the situation of the ruins of *Badránagri*, and those of *Ráepur*, or old *Mándavi*, about 36 miles to the westward of the former ; they are about the same distance from the sea, and were both, according to popular tradition, seaport towns and flourishing places ; they are considered to bear the same date as to antiquity, and probably owe their abandonment and downfall to the same cause.

If the least reliance is to be placed on the traditions of the country, the present appearance of these towns would clearly indicate a gradual receding of the sea from the northern shore of the gulf of *Cutch*.

The Jain priests, better known in the province by their title of *Gorjís*, are to be found in small numbers at *Mándavi*, *Bhoój*, and *Anjúr*, which location may be attributed to these being the great trading places, and banian towns of *Cutch*. Many of the banians profess the Jain religion, and patronize the *Gorjís* as their religious instructors. Those of the *Gorjís*† (or *gúrús*), who carry the non-destruction of animal life to the greatest possible extent, are to be seen with a piece of cloth tied over the mouth, and a brush in the left hand, to drive the insects from their path ; they do not wash their clothes for the same reason, and are distinguished by the title of *Sádú*. The *Gorjís*, as well as the *Sádús*, shave the head, and wear no turbans ; they are complete ascetics, professing celibacy and continence, but if they are not defamed they can lay little claim to the latter virtue.

GORJÍ KANTWAJEH, before mentioned, is the greatest man of the class in the province, and very wealthy. I have never heard that these men can compete with the brahmins in learning or acquirements, nor is there much to be gained in the course of conversation with them, but

\* They are of the Indo-Sassanian series as depicted in vol. iv. pl. xlix. figs. 13-15, and vol. vi. pl. xiv. fig. 12.

† The term *gúrú* is applied to those of the sect who are *Saniássís*, renouncers of the world and its pleasures ; they profess to abstain from pleasure in any form, and are thus distinguished from the *Brahmins*, who marry and follow the doctrines of the *vedás* : the persons above described are these *Gúrús*, (corrupted into *Gorjís*.) For full particulars of this sect, see the learned papers by COLEBROOK and others, in the 9th vol. of " the Asiatic Researches."

whether this proceeds from stupidity or a disinclination to impart any information respecting their faith and practices, I know not. I must not however omit to mention a trifling exception to this rule in one of the sect at *Bhooj*, *GORJÍ PUNJÁJÍ*, who to some trifling acquirements of Sanskrit, adds a knowledge of the poetry peculiar to this province, as well as that of *Marwar*, of which latter he is a native; his books are all written in what is styled the *Gwaliorbháká\**; he is also sufficiently acquainted with astrology and astronomy, to cast nativities, and foretell fates: this latter accomplishment is quite sufficient to secure him great influence with the people of *Bhooj*, whose superstition, even for natives, exceeds all bounds. Although the three towns, before mentioned, are furnished with their proportion of *Thánas*, (*sthánas*) or places of Jain worship, the structure at *Badránagri* is the only one in the province with which I am acquainted deserving the title of a temple; it is, according to all accounts, as ancient as the oldest of those at mount *A'bú*, and although not erected of such costly materials is a beautiful specimen of its style of architecture, denoting either greater prosperity at *Badránagri* than is known in the trading towns at present, or a greater degree of zeal in the Jain sectarians of its period.

NOTE.—*PUNJÁJÍ*, in accordance with a system which attains in *Cutch*, of giving lands and villages, in *enám*, to fakirs, peers, and jogies, has a village in his possession. The religious establishments of the *Khanphaties* and *Kaprias* alone, possess between them not less than thirty villages. True, they apply the revenue thus derived to charitable purposes, but numerous are the instances in which it is otherwise appropriated, and the revenue consequently suffers to support the least useful, if not the most worthless, members of a community.

*Anjar*, 20th August, 1837.

VIII.—*Examination of the separate edicts of the Aswastama inscription at Dhauli in Cuttack. (Plate X.)* By JAMES PRINSEP, Sec. &c.

I now return from *Girnár* to the spot on the opposite side of the peninsula connected with it in so curious a manner, to render an account of the two edicts, which I postponed on my notice of the double version in March, as being of a local nature. My readers will however, in the first instance, wish to know more of the locality, and of the circumstance of the discovery of these *Dhauli* inscriptions, which, though situated, as it appears, close to the highroad at *Bhuwaneswar*, had entirely

\* *Mégadhí Bháṣa*.—W. H. W.

escaped notice until the assiduous inquiries of Lieut. KITTOE brought them to light, and once more realized the moral adage of 'eyes and no eyes.'—The more credit is due to him, that Colonel MACKENZIE with his myrmidons had been at *Bhuvaneswar* and had ransacked the country round about:—General STUART and other of the minor class of antiquaries had been there too, and had in their usual fashion stripped and carried off all the images and fragments of old stones they could lay hands on: which would have been enough to explain the shyness of the priests in the neighbourhood at pointing out other remains, but that for those of Buddhism they would have had no repugnance at giving information, and would doubtless have been glad to turn the attention of the invader upon them to save the spoliation of their own temples.

Mr. KITTOE's recent expedition in search of coal gave him an opportunity of revisiting *Dhauli* and of taking sketches of the various caves in the neighbourhood which he had no time on his former visits, to do more than inspect. I here insert an extract from his Journal on the subject, and make public acknowledgment to him for the numerous lithographs in illustration of it, all of which, drawn by himself, are faithful, and not exaggerated, representations of the venerable and deserted grottos of the Buddhist priesthood.

*Note by Mr. KITTOE on the Aswastama inscription at Dhauli near Bhuvaneswar in Orissá, &c.*

"The province of *Orissá* boasts of more ancient temples, sacred spots and relics than any other in Hindustan, and though many of its more noted antiquities are well known to us, yet, there is reason to believe that some, (perhaps even more worthy of notice,) remain hidden. That which forms the subject of this paper, I had the good fortune to discover by the merest accident: a byragí priest, native of *Mirzapoor* near *Benares* having described it to me; such, however, is the aversion the Ooriyahs have, to our going near their places of worship, that I was actually decoyed away from the spot, when within a few yards of it, being assured that there was no such place, and had returned for a mile or more, when I met with a man who led me back to the spot by torch-light. I set fire to the jangal and perceived the inscription which was completely hidden by it. I subsequently returned and copied it.

"The *Aswastama* is situated on a rocky eminence forming one of a cluster of hills, three in number, on the south bank of the *Dyah* river, near to the village of *Dhauli*, and close to the northwest corner of the famous tank called *Konsala-gang*, said to have been excavated by rája GANGESWARA DEVA, king of *Kalinga* in the 12th century in expia-

tion of a grievous sin—I will here digress a little and relate the story told by the people of *Orissá*.

“Maha rája adhi rája GANGESWARA DEVA, having become enamoured of his daughter (by name) KOSALA, sought to cast off the odium of incest he had committed, by the following stratagem.

“Having assembled the priests and other learned men of his court, he questioned them as to whether it was lawful for a man to enjoy the fruit of his own sowing? Unaware of the real purport of the question, an affirmative answer, such as the rája wished, to suit his conscience, was given. After a time the princess being delivered of a son, the rája was taken to task for his infamy, but he, on the other hand, threw the blame upon those whose counsel he had sought, reminding them of their answer to the question by which he had deceived them.

“The brahmins, in atonement for the sin they had apparently been the cause of, ordained that a golden vase with a small perforation at the bottom should be placed, (filled with water) on the head of the offspring who was to be led by his mother round a space of ground as much as they could travel over until the whole of the water should be expended, and that a tank should afterwards be excavated comprising such space; this mandate was obeyed and the tank (when finished) called “*Kosula Gang*” after the rája GANGESWARA and his daughter KOSALA.

“Rája GANGESWARA DEVA is said to have reigned in the 12th century of the Christian era\*.

“I must now describe the *Aswastama*. The hills before alluded to, rise abruptly from the plains and occupy a space of about five furlongs by three; they have a singular appearance from their isolated position, no other hills being nearer than eight or ten miles. They are apparently volcanic, and composed of upheaved breccia with quartzose rock intermixed.

“The northernmost hill may be about 250 feet at its highest or eastern end, on which is a ruined temple dedicated to MAHÁDEVA: the other hills or rather rocks are less elevated.

“Beneath the temple on the eastern and southern declivities are several small caves (C C) and the remains of many more; also two natural caverns or clefts in the rock, one being choked up with rubbish the other (D) clear for eighty or a hundred feet, beyond which it is impossible to penetrate, the passage becoming very narrow and the stench of the myriads of bats (inhabiting it) quite suffocating†. At the mouth of

\* Vide STIRLING's *Orissá* and PRINSEP's *Useful Tables*.

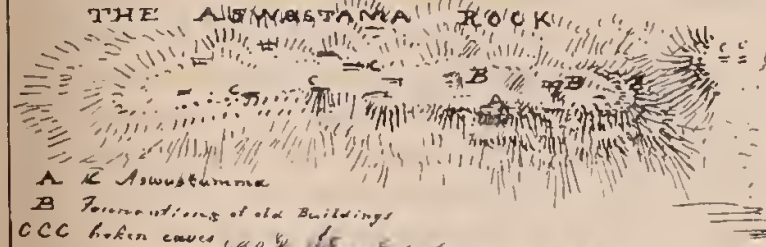
† I found two species of bat new to me, the one of a bright orange color, the other black with a very long tail, like a mouse but much thinner.





Distant view of Dhowla hill from the north

THE ASWASTAMA ROCK



Plan of the Terrace



A Aswastama

B Remains of old Buildings

CCC broken caves



THE ASWASTAMA





this cavern is an inscription (Fig. 2,) slightly scratched on a detached block of stone. The inscription (Fig. 1,) is roughly cut in a small cave (B) on the southern face.

"There are traces of other buildings having formerly existed on this and the adjoining hills, also in the cavities between them (M F) there is a fine temple dedicated to GANESHA and MAHADEVA at the western cave of the hill, also ruins of several others. (G H.)

"Stone has been extensively quarried here for the different temples in the vicinity, and (I should venture to add) for *Kanirak*\*. The *Aswastama* is situated on the northern face of the southernmost rock near its summit; the rock has been hewn and polished for a space of fifteen feet long by ten in height, and the inscription deeply cut thereon being divided into four tablets, the first of which appears to have been executed at a different period from the rest; the letters are much larger and not so well cut. The fourth tablet is encircled by a deep line, and is cut with more care than either of the others.

"Immediately above the inscription is a terrace sixteen feet by fourteen (A) on the right side of which (as you face the inscription) is the fore half of an elephant, four feet high, of superior workmanship; the whole is hewn out of the solid rock. There is a groove four inches wide by two in depth round three sides of the terrace, with a space of three feet left (a doorway?) immediately in front of the elephant; there are also two grooves, one on either side of the elephant on the floor and in the perpendicular face; these must have been intended probably to fix a wooden canopy.

"There are also many broken caves in the rocks adjoining the *Aswastama*, and the foundations of many buildings; one in particular immediately above the inscription which may have been one of the chatyas or stupas mentioned in the inscription.

The elephant does not seem to be an object of worship, though I was informed that one day in every year is appointed, when the brahmins of the temples in the vicinity attend, and throw water on it, and besmear it with red lead in honor of GANESHA.

"There are five caves in a row on the high rock south of the elephant (c c c) called by some "*Panch-pandav*" and by others "*Panch-gosain*:" beside these caves (where there are traces of many others) there are numerous small holes like mortars, cut in the rock; these were probably used to compound the drugs and medicines by the medical devotees mentioned in the inscriptions. Like cavities occur at the caves of *Khandgiri*; some larger than the rest have been used as reservoirs.

\* The black pagoda.









*First separate Tablet at Dhauli.*

Devánampiyasa vachanena Tosaliyam mahámáta nagala vihálaka vataviyam. Am kichhi (*dekhám*) i hannam, tam ichhámi k'linam : enam pativedaye ham : duválatecha álabhe ham, esa cha me mokhyamate duvále : *etasi athasi* am tuphe *hi* anusathi tuphe *hi*; bahúsu pánasahasesu áyata jana me gachha cha sumunisánam. Save sumunise paja mamáti : atha pajáye ichhámi hakam ; savena hitasukhena hida *lokika páralokikáya yujevúti* : he me ... hasa supa ? ichámi duka no cha pápunítha áva - - - - a - nedhava ? eka pulise manáti ; etam sepi desam no sava dekhatelhi tuphe éte ; savi hitápiniti—yam eka pulise ... bandhanam vá palikilesam vá papunnáti, tota hota akasmá tena bandhaná táka ; ane cha ... *ba* hu janodasiye dukhíyati : tata ichhitaviye tuphe *hi* ; níti majham paṭipádayemáti. Imehi cha vagahi no paṭipajati ; —isáya, asulopena, niṭhuliyena, túlanáya, anávútiyá, álasiyena, kálamathena,—se ichhitaviye kiti ete bahu ... vevu mamáti : *ete su* cha savesu múlá anasulope atulaná cha, nitichham ekilante siyá ! *ete ugaṭi* samchalita vadhentu, va hitapiye etaviye, vá hevam meva eda ... tuphákatenavata viye ; anam na dakhita, hevancha hevam ata devánampiyasa anusa thi, se mahá ..... tasa sampatipáda *yeham* : mahe asáye asampatipaticha sampatipádayámi, nahi etanananthi sagasa áládhino lálaladha duáhalehi : isánam *meva* mannata manam ; atilekesa paṭipajamáne cha, tam santam áládhayisatháti ..... tam apananiyam ehatha !

Iyam cha lipi tisa nakhatena (*sota*) viyá antamási cha *tí s e* na na khat *enú* pi ekenápi sotaviyá : hevam cha kálanta tuphe, sanghatha sampatipádayitave : etáya atháyá iyam lipi likhitá hida ena nagala viyopálaká sasatam samayam yujavú : *nagala janasa* akasmá pali bodha va akasmiá pali ..... *ká ma* deva no si *váya* yáti.

Etáye cha atháye hakam *dhamma* mate panchasu panchasu vasesu nikhamayisami : e akha khase a ..... se khi nálabhe hisati : etamatham janita ..... *thá kalati* atha mama anusathíti. Ujenyá sepicha kumále etáyevam aṭhaye nikhámayisati hidisammeva vatam, no cha atikámayisati tinivasáni he me vatam ; khasalate pi adá a ... te mahámátá nikhamísanti anusayánam, tadá ahápayita atanekamma etapi jana satam tampi *tam* kho kalanti athá lājine anusathí.

*Last separate Tablet at Dhauli.*

Devánampiyasa vachanena Tosaliyam kumále mahámátá cha vataviya ! an kichhi dakhámi ha (*nam tam ichhámi k'linam, enam pativedayeham*) duválatacha álabheham ; esa cha me mokhyamata duválá. Etasi athasi an tuphe (*hi* anusathi tuphe *hi* ; bahúsu pánasahasesu áyata jana me gachha cha sumunisánam ! save sumunise paja máma) atha pajáya ichhámi hakam iti, savena hita *sukhena* hidalokika pálalokikaye yujevúti he m .....

...siyá: antánam aviditánam káchha vasulá .. (6) .. mama ichhámí antasu .... i pánevute ; iti. Devánampiye ..... mataramaviye ... have vuti. Asvasevu cha sukameva lahevu mama anodukhahevam (sa) va nikhamáchine : Devánampiya ahá: kíti echa kiye: khamitave mama nimitam cha dhammam cha hevú, hidaloka palalokam cha áládhayevu. Etasi athasi hakam anusásámi tuphe anu (sathike) etakena hakam anasasita cha (hi) dancha vedita áhayámi; paṭipácha mama ajalasá: hevam kaṭukam me chalitaviyam ! asve ..... chi táni ena papune vu iti.

Athá piye tathá devánampiye aḍhákā: athá cha atá hevam devánampiye (ná) nusampati aḍhákā: athá cha paja hevam máne devánampi-yasa; se hakam anusásite va devánampiyaka dáse vutike hosámi. Etáye atháye *Dubaláhi* tuphe cha swasanáye hitasukhaye cha (e) sa hidalokika páralokikáye: hevancha *Kalantam* tuphe swagam áládhayitave, *tate* mama cha ananichham ehatha ! Etáye atháye iyam lipi likhitá: hida ena mahámátaswasatam (ná) ma yajisati. A'sasanáye dhamma chalanáye cha tastú atanam: iyamcha lipi anabhátun másam tisenā nakhātēna sotaviyá. Kāmamcha khaṇakhanasi antalāpi tisenā ekena sotaviyá; hevam kalanti tuphe, sanghatha sampatipádayitave.

*Translation of the first separate Tablet at Dhauli.*

By command of DEVÁNAMPIYA (the beloved of the gods) ! In (the city of) *Tosali*, the public officers in charge of the town are to be enjoined (as follows :)—

“Whomsoever I ascertain to be a murderer, him do I desire to be imprisoned. This I publicly proclaim, and I will carry it into effect however difficult: for this my supreme will is irresistible !—On this account the present tope (stupa) (is denominated) the tope of commandment.

“From amongst many thousand souls, oh ye my chosen people ! repair ye (hitler) to the holy men. Every righteous man is my (true)

*Notes to the first tablet.*

*Tosaliyam*, equivalent to the Sanskrit loc. तोषली from तोषली. *Nagala vihálaka vataviya*, वक्तव्यं, it shall be said to the inhabitants, &c. There should be a long á to the two last words, *viháráká vataviyá*, perhaps omitted in copying.

*An kachi de* .... this mutilated sentence is filled up from the duplicate in the next edict.

*Kálinam*, a prisoner from *kárá*. (quere *káritam*).

*Duválate cha álabheham*, see the observations—it is rendered here by the Sanskrit दुर्वारतश्च अभेदं ‘and in spite of difficulties (irresistibilities) I execute:’ which last word like the Sanskrit has the double sense of doing and killing.

*Mokhyamate*, in Sanskrit एष च मे मोक्षमते दुर्वार: ‘and this my primary will is irresistible !’—This will correct an interpretation of the same word in the pillar



subject, and for my subjects I desire this only, that they may be possessed of every benefit and happiness as to things of this world and of the world beyond !..... and furthermore I desire ye do not purify the wicked until.....

“ In this country and not any where else is to be seen such a stupa (?) in which is provided proper rules of moral conduct. When one man relieves (his fellow-creature) from the bondage and misery (of sin), it necessarily follows that he himself is released from bondage ; but again despairing at the number of human beings in the same state (whom he is unable to relieve) he is much troubled. Thence is this *stupa* so desirable (as an asylum ?) ; that in the midst of virtuous regulations we may pursue our obedient course !

And through these classes (of deeds) are people rendered disobedient

edict No. 4 (page 597, vol. VI.) *echa iyam ataná pachupagamane se me mokhyamate*—in Sanskrit *यच्च इयं आत्मनःपश्चादुपगमनः सः मे मोक्षयमानः* ‘and whoso from his soul is a follower after this edict, he is by me (esteemed) the most desirable.’

*Am* for *yat* or *yam* (see remarks on *Dhauli* dialect page 277) ; *e* for *ye*, *ena* for *yena* are also frequent. In this place *am* seems put for *ayam* ?

*Tuphe*, Sanskrit, स्तूपः Páli, *thupo* ; Anglice, ‘a tope,’ mound or Buddhist shrine.

*A'yata jana*, either—आयत्त ‘coming’ contrasted with, *gachha cha* and going, गच्छन् or आयतजनः the elect. See *janasi áyatá*, vol. vi. p. 585. There is a tempting analogy between *gachha*, tree, in this passage and *aswatha* in the *Delhi* pillar, but it may be illusory.

*Athapajáye*, more distinct in the next tablet—the lithograph here has *adhá*, but on re-examination Mr. KITTOE found it indistinctly ५०, perhaps *athi*, is.

*Yujevuti*, यज्ज for युज्जे भवति ?—or येजेयुः may unite ; see tablet 2.

*Duka no cha pápunitha áva* ;—दुःखं (for दुष्करिणं) नच प्रपूनीत यावत् ..... the sense is here cut off by an erasure, nor is it at all satisfactory.

*Etam sepi desam no sava dekhatehi tuphe ese*. This difficult passage I have rendered at a hazard by एतं देशं नापिस्वयं सहि स्तूपः दृश्यते—*no sava dakhine hi* ‘not even in the south’ is there such a tope,—would be better.

*Etemsi vihítápi niti*—एतस्मिन् विहितापिनतिः ‘in this (tope) is appointed a system of conduct.’

*Yam ekapulise* .... this mutilated passage I dubiously fill up thus :—यदेक पुरुषः बन्धनं वा परिक्षेशं वा प्रापूनाति ततोभवति अकस्मात् तेन बन्धनान्त्यतं अन्यस्य बह्जजनोदास्यो दुःखीयति The pandit would render *prápunáti* by *prápnoti*.

*Niti majham* ; the first letter doubtful, may be *kirtti madhyam*, or *kriti madhyam*, ‘in the midst of the wise,’ or it may be given as a name to a particular stupa.

*Imchi cha vagehi*, Sans. एभिर्वाग्भिः by these species (of offence).

*Isáya*, ईर्षया by envy—or it may be ईशाय ‘to god’ in connection with the next word, for in the pillar edict (vol. vi. page 584), envy is written *isyá* : ईर्ष्या.

*Asulopena*, असुलोपेन, by cutting off, or sacrificing life.

—viz. by enviousness, by the practice of destroying life, by tyranny, by cruelty, by idleness, by laziness, by waste of time. That morality is to be desired which is based on my ordinances (?), and in all these the roots (or leading principles) are,—the non-destruction of life, and the non-infliction of cruelty. May the desire of such moral guidance endure unto the end of time ! and may these (principles) continuing to rise (in estimation) ever flourish, and inasmuch as this benefit and love should be ever had in remembrance, my desire is that in this very manner, these (ordinances) shall be pronounced aloud by the person appointed to the stupa ; and adverting to nothing else but precisely according to the commandment of DEVĀNAMPIYA, let him (further) declare and explain them.

“ Much longing after the things of (this life) is a disobedience, I again declare : not less so is the laborious ambition of dominion by a prince, (who would be) a propitiator of heaven. Confess and believe in God who is the worthy object of obedience !—for equal to this (belief), I declare unto you, ye shall not find such a means of propitiating heaven. Oh strive ye to obtain this inestimable treasure !

*Nīlhuliyena*, नैर्मुर्त्येण by harsh severity.

*Tūlanāya*, either तूरण्या, by cruelty, or तूलनया, by expulsion.

*Anāvutiya*, अनावृत्त्या, by non-employment.

*A'lasiyena*, आलस्येन, by idleness.

*Kālamathena*, कालमथ्येन, by churning time, (or wasting it :) a common expression in Sanskrit कथं कालमग्रासि ‘ why do you churn time, in idleness?’

*Se ichhitaviye kiti ete* (read *ese*) perhaps सः इच्छितव्यः or (एष्टव्यः) ‘ this is such a wise man as is to be desired :—कीर्त्ति’ and नीति are feminine, and are so used on the pillars, *esā kīti*, &c. (p. 588.) But false concords are but too common throughout.

*Ugaṭa sanchalita vadhetu*, उद्गत संचलित वद्व्यंतु.

*Hita piye etaviye (?)* हितप्रिय एतव्यः profit and love are proper to be sought.

*Tuphākatena vataviye* :—सूप्राकृतेन—by the person appointed to the shrine ; according to the pandit, but rather far-fetched.

*Mahe asāye asampatipati*—सद्भाश्यः great possessions—or avariciousness.

*Nahi etannandāthi*, नहिरतदन्यदस्ति, there is not verily such another.

*Sagasa ālādhino lājāladha duāhalehi*—स्वर्गस्य आराधिना राज्यलब्धदुराहरोहि, ‘ so the difficult obtaining of dominion, is (an unworthy act) of one propitiating heaven.’

*Isānameva manyata mānam* ; ईशानमेव मन्यत मानं worship ye the lord who is alone worthy of worship.

*Atileke sampatipajamānecha ye, tam santam ālādhayisatha* : this requires but little alteration अतिरेकः संप्रतिपद्यमानस्य यः तंसंत आराधयिष्यथ, who is most worthy of obedience, him the eternal ye shall propitiate by prayer.

*Tamcha apananiyam eatha*, तंच अपननीयं एहत as translated.

“ And this edict is to be read at (the time of) the lunar mansion Tisa, at the end of the month of *Bhátun* : it is to be made heard (even if) by a single (listener). And thus (has been founded) the *Kálanta stupa* for the spiritual instruction of the congregation. For this reason is this edict here inscribed, whereby the inhabitants of the town may be guided in their devotions for ages to come—and as of the people insensibly the divine knowledge and insensibly the (good works) increase, so the god of passion no longer yieldeth them gratification. (?)

“ For this reason also I shall cause to be, every five years, a general *nikhama*, (or act of humiliation ?) (on which occasions) the slaughter (of no animal of any kind ?) shall take place. Having learnt this object, it shall be so carried into effect according to my commandment.

“ And the young prince of *Ujein*, for the same purpose shall cause a religious observance of the self-same custom : and he shall not allow any transgression of this custom for the space of three years—so that when ..... functionaries have admitted to initiation the penitent, then should any not leave off his (evil) practices—if even there be hundreds (in the same predicament) it shall be certainly done unto him according to the commandment of the *rāja*.

*Tisa nakhatena*, तिष्य नक्षत्रेण. See observations on this lunar mansion (*Pushya*) in the notes to the pillar edict, vol. vi. p. 575.

*Antamāsi cha*—in the last month of the year, *Chaitra* or *Phalguna*.

*Kálantam tuphe*, either the name of the tope, or *kálantam* unto the end of time, which translation I have given in the other edict.

*Hidaena*, इदमेन here ; by which, or हृदयेन ‘with the heart.’

— *gala vitopá... laka* ; I fill up *nagaraviyopáraká*, the merchants of the town ; perhaps *vihāraka*, the inhabitants as above.

*Sasatam samayam*, शाश्वतं समयं—for a very long period.

*Ka...deva no si... yāti*—filled up with hesitation, *kāma deva no sivāya yāti*, ‘the god of love does not go for pleasure.’

*Nikhamayisāmi*,—निक्षमयिष्यामि, I will cause क्षम *kshama*, pardon, devotion, a general forgiveness?—see page 242, and observations below.

*Ujenyá se picha kumāle*, उज्जयिन्यः सापिच कुमारः

*Hedisam meva vatam*, ईदृशं मेव व्रतं similar conduct as enjoined by me.

*Atikamayisati*, अतिक्रमयिष्यति shall not allow deviation or transgression.

*Tini vasāni he me vatam*—for three years, my established custom.

*Khasalatehi*,—probably खषरतः ‘intent upon killing,’ or still using meat food in sacrifice, — or n man of low caste : the word is doubtful.

*Adá-tadá*, यदा तदा when, then.

*Nikhamisanti anusayānam*, ‘shall absolve (him) as penitent.’ See above.

*Ahāpayitá atane kamma*, not leaving off his own (evil) deeds.

*Etam pi jana satam, tam tathá kalantu*, ‘to this man, or a hundred such let them do’—or *etam janam satatam*, ‘to such a man invariably.’

*Rājine anusathí*, राज्ञः अनुशास्ति, the *a* is re-placed by a small dash on the stone.

*Translation of the last separate edict at Dhauli.*

By command of DEVĀNAMPIYA ! It shall be signified to the prince and the great officers in the city of *Tosale*.

Whomsoever I ascertain to be ..... and this my supreme will is irresistible ! On this account is the present *stupa* ..... and for my loving subjects do I ardently desire to this effect :—that they may be filled with every species of blessing and happiness both as to the things of this world and the world beyond ! ..... may be. Of countless things as yet unknown ..... I ardently desire ..... they may partake ! Thus hath said DEVĀNAMPIYA ..... may repose, ... and take pleasure, while the removal of affliction is in like manner the chief consequence of true devotion. (?) DEVĀNAMPIYA hath also said ;—“ fame (consisteth in) this act, to meditate with devotion on my motives, and on my deeds (of virtue) : and to pray for blessings in this world and the world to come. For this purpose do I appoint another (?) *stupa*—by the which I cause to be respected that which is (above) directed and proclaimed. And my promise is im-

*Notes to the second Tablet.*

*Kumāle*, कुमारः—with this exception the opening passage seems to correspond word for word with that of the first tablet. I have filled in the erasures in italics in the romanized version, but the translation gives only the portions that are preserved.

*Kichhi dakhāmi*—the omission of the *e* favors the reading किञ्चिदास्मि. (See observations.)

*Juṇvūti*, from यज unite, Sans. योग्य or युक्ताभव ‘be thou united with’ ? *yute* is also used in other places. The verb *vū* and *vūti* (quasi *vu-iti*) so frequently occurring in the pillar and *Dhauli* texts seem rather to represent the imperative *bhava* (Pāli, *ho*) than *bhavet* or *bhavatu* ; or it may be the termination of the 3rd person plural of the potential mood एयुः *eyu* :—योजेयुः may unite, or यजेयुः may worship ; *yajeyum* in Pāli.

*Antānam aviditānam*, the pandit would read *atānam* or *anantānam*, but the passage is too mutilated to be completed.

*Asvāse vu*—आश्वासेयुः may breathe freely, enjoy the repose of a hermit’s life ?

*Sūkhamava lahrvū*—सुखमेव लभेयुः may take pleasure thus.

*Nikhamaachane*, निःक्षमाचनः replete with *kshama*, devotion. *Khamitave*, or *khamitun*, to devoutly uphold, see observations.

*A’hayāmi*, either *ahbayāmi* आह्वयामि, I call, proclaim, or अर्हयामि I cause to be respected.

*Paṭiṇa ajalasā*, प्रतिज्ञा अजरसा promise—undecaying. This is a solitary instance of the letter ḥ being used.

*Kaṭukam*, कटुकं, bitter, disagreeable. See *Gīrnār* edicts.

*Papūne*, प्रपुण्य ? exceeding virtuous.



perishable ! However bitter (or hard) it shall be carried into effect by me, and consolation (will accrue to him who obeys ?)—by which is exceeding virtue—so be it.

Like as love itself, so is DEVÁNAMPIYA worthy of respect ! and as the soul itself so is the unrelaxing guidance of DEVÁNAMPIYA worthy of respect ! and according (to the conduct of) the subject, so is the compassion of DEVÁNAMPIYA : wherefore I myself, to accomplish his commands, will become the slave and hireling of DEVÁNAMPIYA. For this reason the *Dubalābī tupha* (is instituted) for undisturbed meditation, and for (securing every) blessing and happiness as to the concerns of this world and the world beyond ! And thus to the end of time (is this) *tupha* for the propitiation of heaven.

Accordingly strive ye to accomplish each and all of my desires ! For this object is this edict here inscribed, whereby (the spot) shall be caused by me to receive the name of *mahāmātāswasatam*, or (place of meditation of the officers) ; let it so remain for a perpetual endowment by me, and for the furtherance of religion.

And this edict shall be read aloud in the course of the month of *Bhātun* (Bhadún ?) (when the moon is) in the *nakhatra* (or lunar mansion) of *Tisa* :—and, as most desirable, also it shall be repeatedly

*Athá—tathá*, यथा तथा only distinguishable from अर्थ and अय by the final á.

*Aḥhāka*—if for अर्हक 'worthy of respect :—if the á be read i, then it may be *adhika*, 'exceeding'—yea more. *Atha paja hevam maye*—a doubtful reading—*māne* is preferable, or *hevam-aye*—as adopted in the translation. The word looks more like *meve* in the original.

*Dāse rutike hośāmi*, दासवृत्तिको भविष्यामि.

*Dubalāhī*, from दुर्बल feeble, weak—hodie *dūbla*.

*Kālantam*, perhaps कालान्तं—to the end of time. See the first tablet.

*A'nanichham ehaṭha*, अन्यमिच्छं (or नित्यं continually) एहत from ईह endeavour, written *esatha*, in the first tablet, from इष desire—एच्छत desire ye. ?

*Hida ena* either इह येन or हृदयेन, see the other tablet.

*Swasatam (nāma) yajisati* सितं नामयोजयिष्यति—the letter *nā* has been inserted conjecturally as not affecting the sense—the same verb is found in the analogous passage in the twentieth line of the first tablet—*Sāsataṃ samayam yajevú* (ti.)

*Tastu atonam*—perhaps *eta* (for *etat*) or *tad astu atānam* for *atmanām*—as translated.

*Anabhātun māsam*—this I can only understand as *anubhādun māsam*, in the course of the month of *Bhādun*—Sans. *Bhādra*.

*Tisena nakhatena*,—see the parallel passage in the other edict, which the better preservation of this enables us to complete.

*Khapakhanasi*—Sans. क्षणे क्षणे repeatedly or at stated intervals, derived from the winking of the eyes,

read aloud in the last month of the year, in the lunar mansion *Tisa*, even if one person be present; thus to the end of time to afford instruction to the congregation, of the *tupha*.

*Antalāpi tisenā*—अन्तरापि—in the course of the month. The other edict has *antamāsi*—at the end of the same month, which is most likely the right reading.

*Sanghatha sampatipādayitave*—corrected from *cha ghatha sampatipādayisave*, on the authority of the nineteenth line of the first edict. If *ghatha* be preferred it must be rendered by ग्रन्थ *grantha*, sacred volume?

### Observations.

I have stated that the first and last tablets at *Dhauḷī*, were totally distinct from the general series of ASOKA'S religious edicts. This is manifest as well from the mode of the address, as from the parties addressed. The expression *Devānampiyasa vachanena*, 'by command of DEVĀNAMPĪYA'—seems to denote that the proclamation was issued by some functionary under the royal authority. The same peculiar opening occurs in the short supplementary inscription on the *Allahabad* pillar, but while that was addressed to the ministry in general (*Savata mahāmātā vataviyā*—the ministers every where are to receive notice), both of the present are confined to the immediate residents in the district,—one being worded, *Tosaliyam mahāmātā nagala vihālaka vataviyam*—'the ministers or officers enjoying the city in (the province of) *Tosali*'—or it may be 'attached to the city *Vihāra*—are to be informed;'—the other—*Tosaliyam kumāle mahāmātā cha vataviyam*. In both these cases the gerund is in the neuter, but probably the inflections have been omitted in the copying.

It will be remarked that the simple word *mahāmātā*, (Sans. *mahā-mātrāh*) is used, not *dhammamahāmātā*\*, the great officers or ministers of religion:—the order therefore may be regarded as an injunction from the court to the head civil authorities of the place. Moreover in the first tablet, these officers alone are mentioned, whereas in the second tablet the word *Kumāle*, (कुमारः) young prince, is joined with them, as though he had been in the former instance too young to be regarded, and his chief officers had been *nagala vihālaka*, as we should say, 'in charge of the town.'

ARRIAN in his *Indicæ* gives exactly this account of the routine of civil administration of the country in ALEXANDER'S time;—and one

\* The sense I proposed for *māhāmātā* on first reading the pillar text, and repeated in November last, of 'sacred doctrine' has been necessarily set aside by the clear enunciation of the *Girnar* text.

passage in particular applies with such curious fidelity to the duties of the *paṭivedakas* or inquisitors whose report was to be made to the prince, or where there was none to the magistrates, as described in the sixth edict of *Girṇār* and *Dhauḷi* (page 268,) that I cannot forbear to extract it: the Greek word employed to designate what he calls the sixth class of the Indian community; ἐπίσκοποι is nearly a translation of प्रतिवेदक instructors or inspectors :—

‘Ἐκτοὶ δὲ εἰσὶν Ἰνδοῖσιν, οἱ ἐπίσκοποι καλεόμενοι. Οὗτοι ἐφορῶσι τὰ γινόμενα κατὰ τὴν χώραν, καὶ κατὰ τὰς πολιὰς\* καὶ τὰντα ἀναγγέλλουσι τῷ βασιλεῖ, ἵνα περ βασιλεύονται Ἰνδοί· ἢ τοῖς τέλεσιν, ἵνα περ αὐτόνομοι εἰσὶ· τοῖσι οὐ θέμις ψεῦδος ἀγγεῖλαι οὐδέν· οὐδέ τις Ἰνδῶν αἰτίην ἔσχε ψεύσασθαι.—*Indicæ*, cap. XII.

‘The sixth class among the Indians are those called *Episcopi* (inspectors or inquisitors). These take cognizance of whatever happens both in the country and in the town, and report the same to the king in those places where the Indians are under regal rule; or to the *magistrates*, where they govern themselves\*. And to these (functionaries) it is not lawful to report any thing false, nor indeed have any of the Indians been ever taxed with the vice of falsehood.’

The last passage, as containing an impartial testimony to the character for honesty once borne by the natives of this country, deserves to be translated into the vernacular of every province, and hung up over the door of every judicial court in the present degenerate age!

To proceed in our analysis :—The province governed by this feudal prince and his ministers has long been erased from the catalogue of Indian states. *Tosaliyam* in the pillar-dialect of the Pāli corresponds with the Sanskrit locative case, तौषल्यां, of तौषली, *Tosali*, a name only to be found written with the same orthography in *PTOLEMY*’s tables, as the city of *Tosale*. The Indian name of the same place, as identified by *WILFORD*, is *Tosala-Cosalaka* according to the *Brahmanda Purāna*, and simply *Cosalaka* or *Cosala* in the *Varāsanhita*. This is not the first occasion in which the Greek have proved better guides than the Sanskrit authorities, in regard to the actual geographical names preserved on our ancient buddhist monuments; though in describing their situation on the map great allowances must be occasionally made for the former; who, if, as we have now some reason to suppose, they derived their information from buddhist missionaries settled among them, would necessarily improve nothing of the very vague notion of relative positions and distances possessed by their informants. *Tosale metropolis*† is thus placed by *PTOLEMY* on the other side of the *Ganges*, somewhere near the mountains inhabited by the *nangologe* (most probably the *nāgas*

\* Such a government was that of the *Litsavis* in *Pryāga* or *Vishāṇi*. See *CSOMA*’s analysis of the *Dulva*. Such also in a great sense was the capital of *Surashtra*.

† See *PTOLEMY*’s *Geog.* 11th plate, India extra Gangem.

or *nágaloka* of the eastern mountains). The *Puránas* merely place *Cosala* 'behind the Vindhya mountains\* ; but we are now able from the best of all possible authorities to restore its correct position ; and it would seem even that part of the Sanskrit appellation has been preserved to this day in the name of the large artificial tank, around which Mr. KITTOE tells us the remains of an ancient city are still visible ; for the tank is called the *Kounsla gung*, or *Kosala ganga* ; though a very different account of the origin of its name is given by the present inhabitants. *Tusha* and *kushala*, it should be remarked, both signify pleasure, happiness, in Sanskrit.

The burthen of the proclamation seems to be contained in the sentence immediately following, and of this by our usual good fortune we have two copies to collate together ; for, as far as the mutilated condition of the last tablet permits us to compare them, the two seem *literatim* the same :

1st. Am *kichhi dakhámi* hannam, tam *ichhámi kálinam* .. na patipádayeham ;

2nd. Am *kichhi dakhámi* ha .....

1st. *duválatecha álabheham* : esa cha me *mokhyamate* *duvá*.

2nd. *duválate cha álabheham* : esa cha me *mokhya* mate *duválá*.

1st. .. si .... si an tuphe, &c.

2nd. Etasi athasi an tuphe, &c.

In translating this important passage I have been divided between two interpretations both equally sanctioned by the pandit ;—first, यं कंचिदिच्छामि हनं तं इच्छामि कारिणं एनं प्रतिपादयेहं द्विवारतश्च चारभेहं एष च मे मोक्षमनो द्विवारः ।

'Whomsoever I discover to be a murderer him do I desire to be imprisoned :—this do I publicly notify, and (if guilty) a second time I put him to death. And this (will be) a source of two-fold final beatitude to me.'

The principal objections to this reading are, first that *du* is never used in this dialect for *dwi* or *duvá* (which would be written *dí*, or *duvá*), but for *duh* or *dur*, hard : and second that *moksha* is written *mokha* not *mokhya* as appears in both the instances before us. The second reading requires several changes of letters where they are however very clear on the stone, or at least in the copy made by Mr. KITTOE.

यत्कंचिदाख्यामि अहकं तदिच्छामि कारितं एनं प्रतिपादयेहं दुर्वारतश्च चारभेहं एष च मे मोक्षमनो दुर्वारः

"Whatsoever I say that I desire to be carried into effect,—this do I declare : and I execute it in spite of all opposition ; and this my supreme will is irresistible."

\* See WILFORD's Essay, Asiatic Researches, VIII, 337, 338.



The nearest approach to the original text will be found to lie between these two readings, taking the first half of the former and the last of the latter; this is the reading I have accordingly adopted in the translation, while I nevertheless think it incumbent on me to conceal no *variorum* interpretations which may help to a right understanding of a passage whereon so much depends.

In token of the inflexible nature of this monarch's orders, the proclamation then announces, that a certain *chaitya* or *tope* is to be called the 'commandment *tope*:' *anusathi* or *anushāsti tuphe*. The word *tuphe*,  $\sqrt{\text{L}}$  is evidently the original of the modern expression 'tope:' in the regular *Pāli* of books it is written *thūpa*, which is again directly derived from the Sanskrit original स्तूपः *stūpah*, an artificial mound of earth, (or of building material?), hence doubtless applied (though the dictionaries do not give this meaning), to the pyramidal monuments of the Buddhists. *Am tuphe* I suppose to be a corruption of *ayam tuphe* 'this tope' in the nominative case.

The sentence next following seems an injunction or invitation to all loving subjects to flock thither and receive instruction from the holy men there located. A similar expression (*bahūsu pānasahasesu, &c.*) occurs on the western tablet of the FEROT lāt inscription, but there, instead of a *chaitya*, the object of attraction is the *aswatha* or holy fig tree, if indeed the sense has been rightly apprehended; but from the occurrence of words similar to *aswatha* in the present edicts,—*aswāsevu*, *swasanam*, *swasatam*, I am inclined to deduce them all from the root अश्, breathe,—thus *aswatha abhitā* (around the holy fig tree) will become *āswasitā ubhitā* for आश्वासित अभोता: 'breathing fearless' or 'living in security.' The initial *a* in this case should however be long, whereas the facsimiles just received from Captain BURT, prove it to be short, so far confirming the original reading; but on the other hand Mr. TUNNOUR, our best authority, gives the latter sense,—*aswatha abhitā kam-māni pawatayevun*, 'should follow a line of conduct tending to allay alarm.'

Having adverted rather out of place, to the term *swasatam* I may further observe that the title of *Mahāmātā-aswasatam-nāma* is apparently given to one of the *chaityas*, or perhaps to the platform of the elephant situated just above the inscription, and that it means the 'place of breathing, or of quiet repose for the priests.' This name we may conclude to be preserved in the modern appellation of the rock 'the *aswastama*,' for which indeed it would be difficult to find a better derivation. The Hindus of the place declare it to be name of the stone

elephant called after one in the Mahābhārata,—while my own pandit supposed it a corruption of *aswastambha*, the horse-pillar.

Another local name of the inscription can be traced in an equally satisfactory manner; the present village of *Dhauḷi* being evidently named after the *Dubalāhi tūpha* mentioned in the last edict,—the ‘shrine of the feeble’ from दुर्बल, in modern Hindī *dūblā*. This establishment was probably a kind of hospital, and if Mr. KITTOE’s conjectures as to the small rock mortars be correct, it must have been amply provided with medicamentary concoctions!

The name of the *Kalantam tūphe* (if this be indeed its name), has not been equally fortunate in its preservation, and nothing can be discovered like it in the neighbourhood. I imagined that it might be read the *Kalinga tūpha*, but on re-examination of the rock the word was found to be correctly written in the transcript. It may be read *karaṇḍa tūphe*, the beehive tope; but, as *kālāntam*, it has a more plausible interpretation,—the end of time!

The mutilated state of many passages in the inscription as usual prevents my stringing the whole together in a connected shape; but from the parts extant I should be inclined to regard these two proclamations as intended chiefly to provide for the reading and due observance of the principal string of commandments, which occupy the central space on the stone; as well as to record the foundation of the several monasteries of ascetics mentioned above.

In both of them is an express regulation as to the time of the year when the edicts are to be read aloud—not exactly when two or three are gathered together—but literally ‘when even only one be present!’ The seasons appointed are nearly half-yearly—one in *Bhadra* (if *Bhātun* may be so interpreted) (August) and the other in *Phālguna* the *antamāsi*, or last month according to the Buddhists (February—March) or near the vernal equinox. By the expression *Tisena nukhatena* in the instrumental case—‘with the *Tisa* lunar mansion,’—is to be understood, when also the moon is in the mansion of *Tisya* or *Pushya*, the eighth *nakshatra* counting from *Aswinī*. Now as the moon is full in the mansion whence the month is named, the *Tisya tithi* will fall about the 24th of *Phalgun*, and about the 12th of *Bhadra*. The veneration in which the mansions of *Punarvasune* and *Pushya* were held by the Buddhists was alluded to in my observations on the south pillar edict at *Delhi*, (Vol. VI. page 575).’

Besides the order for reading ASOKA’s homily on specified days, particular allusion is made to the five-yearly festival or fast, which is also provided for in the third of the *Girnar* edicts (see page 264). In re-

marking on the word *anusayanam* there used, I stated that such a periodical humiliation was not known at the present day. On further inquiry however I learn that a practice does prevail in such Buddhist countries as are still independent, which seems precisely to explain the terms of the inscription. In *Siam* for instance the Buddhist monarch every year in the month of *Asārha*, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance for a few days in one of the *vihāras* along with all his court;—slaves are even bought to be shaved and initiated as an act of virtue in their converter. In *Ava* the same practice prevails. Even in Calcutta, I am told, among the small *Maga* population here, the adoption of the yellow dress and abstraction from worldly pursuits for a period is not an uncommon occurrence, and the term employed is, *nikkhama*, exactly that found in the inscription.

My friend Mr. CSOMA DE KÖRÖS has pointed out to me the following passage in GEORGI'S 'Alphabetum Tibetanum' on the practice of fasting in *Tibet*.

'Jejunia tum Xacaitis ascetis, tum etiam laicis communia duplicis sunt generis. Alterum quod appellant *Gnunnè nigidum* (བླ་མ་གྲོ་བ་ལྟ་བུ་), clauditur horis integris viginti quatuor. Tanta est jejunii hujus severitas, ac superstitio, ut ne ipsam quidem salivam, sponte fluentem in ore, ad fauces retrahere, ac deglutire liceat. Illud plerique agunt *tribus continuatis diebus*, unica theæ potione, quam hora matutina sumunt, recreati. Alterum jejunii genus vocant *Gnennè* (བླ་མ་གྲོ་བ་ལྟ་བུ་—Sans. *upavāsa*). Vespere semel prandent. Licitum tamen est interdiu bibere. Laici frequentius, quam Ascetæ hujusmodi jejunia observant. Sed religiosis et sauctimonialibus severissime præceptum est, ne unquam inter prandium et cœnulum quicquam vel bibere vel degustare audeant.

The mention here of *three days* leads me to suggest that for the *tini vasāni*, three *years*, of the first tablet it will be more rational to read *tini divasāni*, three days, for the period of humiliation to be enforced in the territories under the rule of the prince of *Ujjein*.

The term *nikhama* has in Pāli two very different meanings, one as representing the Sanskrit निष्क्रम *nishkrāma*, putting out or off, (in modern Hindi *nikālā*?) the other being the Sanskrit निःक्षमः *nikshama*, from the root क्षम *peace, repose, devotion*. I am not sufficiently versed in the language to decide in which sense the verbal form here used is to be understood; but from the term *nikhamayisanti anusayānam* I should be inclined to translate 'shall admit into the body of the church, or shall give absolution to the penitent,' for *nikhama* is also under-

stood as the initiatory grade of the priesthood\*, as well as self-mortification for religion's sake. The word is frequently to be met with in the *Mahāwanso* whence I extract the following passages, along with Mr. TURNOUR's translation, in illustration of *both meanings* of *nikhama*.

*Purisānan sahasanacha, itthiya cha tatadhikā*

*Khattiyānan kulāyeva nikkhamitwāna pabbajun.*

'A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood :—

*Jāté jāté rājagéhé dārake rudhakkhast*

*Samuddata nikkhamitwā, bhakkhitwāna gacchati.*

'In those days as soon as an infant was born, a marine monster emerging from the ocean devoured it and disappeared.' *Epitome Mahawanso*, p. 81.

Following the translator's first example, the passage *Ujjenyā kumālē nikhāmayisati hidasam vatam*, may be rendered, 'The prince in *Ujjein* shall enforce with devotional fervor the self same conduct.'

Taking it for granted that the *Devānampiya* of these two edicts is still *PIYADASI* or *ASOKA*, we may easily discover who was the 'prince at *Oujein*' to whom he alludes. He must be either *UJJENIO* or 'the profoundly sapient great *MAHINDO*' (*MAHENDRA*) son of *DHARMA-SOKA* who entered the priesthood at an early age, and who was deputed along with his sister *SANGAMITTĀ* to spread Buddhism in the *Island of Ceylon*, in the year 306, B. C. (following Buddhist reckoning.) *UJJENIO* and *MAHINDO* were the twin offspring of a romantic attachment of the young *ASOKA*, with the daughter of a gentleman or *Setthi*† at a place called *Chetiya-giri* when he was on his way to assume the viceroyship of *Aranti*. Probably the elder son held this government afterwards, and dwelt there with his mother, who was styled *Queen* and resided in a rich palace: for we find *MAHINDO* paying them a visit previous to his departure for *Ceylon*.

*Tadantare ñātiguṇan dattḥuṇ katwāna mānasañ,*

*Upajjhāyancha saṅghan cha wanditwā pucchi bhāpatīñ.*

*Adāya chaturō thērē Sanghamittāya utajañ*

*Sumaṇan samanerancha, jalabhinṇan mahiddhikañ.*

*Nātinan saṅghan kāvṇ agamā Dakkhinagiriñ;*

*Tathā tathā charantassa chhammāsā samatikkamuñ.*

'Having formed an earnest desire to visit his relations during this interval; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father *DHAMMASOKO*), taking with him four theros and the *SAMANERO SAMANO*, the son of *SANGHAMITTA*, who was preternaturally gifted, and master of the six branches of religious knowledge departed for *Dakkhinagiri* for the purpose of administering the comforts (of religion) to his (maternal) relations. There this pilgrim passed six months in this avocation.'

\* See the *Amera kosha* (CLOUGH's Pāli vocabulary, page 111); "*nekkhamman*—the priestly stnte, renunciation of worldly pursuits for the purpose of devoting one's-self to religious meditation, release from transmigration, mental abstraction or vision, &c."

† One of the *Setth* family, or *अधिष्ठ* the president, or foreman of an association.



But I am growing too fond of quotations from my constant text book the *Mahawanso*, which falls in so pleasantly with every trifling incident collaterally deducible from these inscriptions that I find the temptation to extract, like ASOKA's orders, irresistible !

I have still one subject to call briefly to the attention of the student, namely, the twice repeated name of *Isa* or *Isána*. The pandit would apply this name to God in a general sense :—and certainly the grievous offence given, *Isáya asulopena*, 'by sacrifice of living things to God' is a sense quite consistent with the tenor of the edict ; but through the extreme vagueness of the Páli imitative grammar, *Isáya* also represents the third case of *isá*, ईषा, ईषेया *irshayá* 'by envy :' so that it is impossible to assert which of the two is correct. The other instance is in the passage '*Isánameva maññata mánam*,' which I have translated 'worship ye the lord, the proper object of worship' (ईशानमेव मन्यत मानं) but I hold myself by no means responsible for its accuracy, as I do not find *ISA* among the synonymes of *BUDDHA*.

I may conclude my notes by mentioning the singular effect of the idiomatical expressions *khanakhanasi antalápi tisená* upon the pandit who had been reading all these inscriptions with me—'Now' he exclaimed 'I believe the whole document to be genuine !'—He had all along misgivings whether he had not been at work on a haphazard jumble of old symbols optionally transcribed into as unintelligible Nágari, until the occurrence of a homely idiomatical phrase at once brought him to a conviction of their reality, and encouraged him more zealously to help me to their meaning !

POSTSCRIPT.—I had well nigh forgotten to mention the two modern inscriptions stated in Mr. KITTOE's account to be scratched over some of the caves near *Aswastama*. They are lithographed in Pl. XXV. On reference to Pl. LIV. of last volume, the larger one will be seen to agree in alphabet and in the opening paragraph with the inscription over the elephant cave at *Udayagiri*—but the name of the rája in whose reign they were both cut is better developed in the present specimen. SHÁNTIKARA DEVA, is not to be found in the Orissa list, but is probably one of the *Suryavamsa*, as he has not the epithet *Kesari* ; or he may be one of the 32 princes whose names STIRLING has omitted as uninteresting. The curious figure in the second line, I suppose from analogy to ४, to be the figure 9. As far as it is legible, the legend may be thus restored :

श्रीशान्तिकरदेवराज्ये स  
वेनवे (?) वादिन्या वैद्यक म  
..... वराटिना

म्वत् ॥ ९ ॥ इत्या गर्भजेन  
टपुत्रहोद्यकव भट्ट ?  
म दामहेशस्य (?) कश्चिनाः

‘ In the ninth (?) year of the reign of Śrī SHA’NTIKARA DEVA, music (flutes) should be played (?) by the hermit of the cave of sacrifice ; these *maths* (temples) of SIVA have been constructed by HĪDYA CHHATRA BHATT, the son of VAIDYAKA BHAT, the rich merchant.....’

The other scrap is too mutilated to be worth insertion.

### IX.—*Proceedings of the Asiatic Society.*

*Wednesday Evening, the 6th June, 1838.*

The Right Reverend the LORD BISHOP of Calcutta, Vice President, in the chair.

H. V. BAYLEY, Esq. C. S. and Lieut. C. B. YOUNG, Engineers, proposed at the last meeting were duly elected members of the Society.

Mr. SOLOMON CÆSAR MALAN, Bachelor of Arts in the university of Oxford and Professor at Bishop’s College, member R. A. S., was proposed by the LORD BISHOP, seconded by the Rev. G. Withers.

Colonel BENSON (lately appointed envoy to the Burmese court) on his return to India begged to be again entered on the list of resident members.

Dr. WM. GRIFFITH acknowledged his election.

Mr. W. ADAM begged his name might be transferred to the absentee list\*, as he was on the point of quitting India for America.

The Secretary reported that he had lately examined the roof and found many of the beams completely destroyed by dry rot. The present season made it very inconvenient to commence repairs, but should the measure be necessary the president had kindly placed the grand jury room at the disposal of the Society for its monthly meetings while its own apartments should be unavailable.

[The builder has since given his opinion that the repairs may be postponed till October next, without danger.]

#### *Correspondence.*

Read a letter from Sir G. T. STAUNTON, Bart. acknowledging his admission as an honorary member, and stating his readiness at all times to promote the objects for which the several Asiatic Societies had been instituted.

A note from M. St. HUBERT THEROULDE, announced his approaching departure for the Upper Provinces, and thanked the Society for the cordial reception he had met among them during his residence in Calcutta.

Dr. WALLICH requested on behalf of Lieut. Col. STEVENSON, if it were within the rules, that a set of the Society’s Researches should be presented to the library of the artillery regiment at Bombay. After some discussion it was agreed that the principle of distribution and exchange of the publications of a learned association precluded compliance with the present request, lest it should form an inconvenient precedent.

Read a letter from Professor SCHLEGEL, returning thanks for the Ma-ghāhārat and other works sent to Bonn.

The following extract will interest the friends of oriental literature :—

“ Non seulement tous les savans qui s’intéressent aux études Asiatiques, mais j’ose dire, tous les hommes éclairés, pour peu qu’ils aient réfléchi sur l’état moral

\* Members of the Society by the rules cease to pay contributions when absent from Asia, but continue to be members, and subscribe again from the date of their return.







et intellectuel de l'Inde, et sur les bases de la puissance Britannique de ce pays, on été péniblement frappés de cette ordonnance qui a paralysé l'activité du Comité de l'instruction publique; et l'on a su apprécier la résolution généreuse de la Société Asiatique de réparer le tort que l'ignorance et la barbarie menaçaient de faire à la cause de l'érudition et des lumières. Cette Société, depuis sa fondation, a rendu d'immenses services; elle a puissamment contribué à l'avancement de nos connaissances. Nous lui devons une infinité d'observations et de découvertes, et cette abondance de matériaux dont nous jouissons aujourd'hui. Le département auquel les orientalistes, qui vivent en Europe, doivent se vouer de préférence, c'est la critique philologique, la correction la plus soignée des textes et l'art de l'interprétation. En Allemagne et dans le nord le zèle pour l'étude du Sanscrit se maintient toujours et se répand même de plus en plus. On enseigne cette langue dans plusieurs universités Allemandes : à *Bonn* le professeur *LasSEN* et moi, nous en donnons des cours concurrentement tous les semestres, sans avoir égard au petit nombre d'écouliers qui se présentent. L'hiver dernier j'ai eu parmi mes auditeurs un jeune savant de *Copenhague*, et un autre né à *St. Petersbourg*. Un orientaliste d'*Upsala*, qui, le premier dans son pays, s'est appliqué au Sanscrit, et a fait un voyage littéraire dans ce but, me fut adressé dernièrement par le professeur *WILSON*, et je l'ai trouvé assez avancé pour pouvoir le recommander au gouvernement Suédois.

"J'ai été douloureusement affecté par la mort de mon immortel ami et démon grand oracle *COLEBROOKE*, quoiqu'elle ne fût que le terme d'une existence depuis longtemps brisée par les infirmités.

"Le professeur *ROSEN*, dans la force de l'âge, a été enlevé presque subitement à ses amis et aux lettres, dans le moment où il se préparait de passer en Allemagne, afin de revoir sa famille on m'assure que l'impression de son travail sur le *Rig-vêda* est presque achevée. Les études asiatiques ont aussi fait une perte dans la personne du Baron *SCHILLING DE CRONSTADT*, conseiller d'état à *St. Petersbourg*. Mon savant ami avait fait un voyage en Sibérie, et séjourné long temps au-delà du lac Baical parmi les *Burâtes*. Il s'était concilié la bienveillance de quelques prêtres Bouddhiques, de sorte qu'il en a rapporté une immense collection de livres Tibétains. Les doubles seules, qu'il mit en dépôt chez moi, il y a deux ans, remplissaient six caisses. Je les ai expédiées à l'institut de France, auquel il en avait don. La grande collection est restée à *St. Petersbourg*, et passera sans doute à la bibliothèque Impériale."

The Secretary communicated the following extract from Professor *WILSON*'s last letter on the subject of the *MASSON* collection of coins.

"I have been lately occupied rather industriously with *MASSON*'s coins. We received those of 1833-34 in the summer; those of 1835 only about three months ago. After inspecting the first batch I proposed to the court through the chairman and several of the directors to give a lecture upon them; but this was thought an unadvisable innovation and the measure was abandoned. I was determined however not to drop the subject, and therefore gave my lecture the form of a memoir, which I presented and which was received very graciously. I suggested at the same time the advisableness of publishing a book with plates, and offered to prepare the materials if the court would bear the expense, proposing that after taking such number of copies as the court might require, to make over the rest to Mr. *MASSON*'s family for their benefit. There seems to be a disposition to accede to the arrangement, or at any rate to give to *MASSON* or his family some further remuneration for the coins as their pecuniary value is much beyond what they cost."

By a recent letter from Capt. *BURNES* it would appear that a supposed reflection had been cast on *MASSON*'s labours in Professor *RITTER*'s remarks on the topes published in a preceding journal.

"*MASSON* was not one of those who dug into the topes to get at the hidden treasure without thinking of other things; his researches were laborious, minute, and scrutinizing; height, depth, &c. were all noted. I have seen some of his MSS. in which particulars are preserved amply to satisfy the German Professor."

We may add to the above that we are sure no slur was intended on *MASSON*'s no more than on General *VENTURA*'s or *COURT*'s explorations, in which every care was taken to record the exact position of the 'trouvailles.' The information sought by the German Professor was of a specific nature.

A letter from the Society's Paris agent dated 8th January, mentioned the death of the Baron *SCHILLING* before he had heard of his election.

Major *TROYER* mentions that the Sanskrit text of the six first books of the *Tarangini* is printed, and the French translation is put to press. He has now accept-

ed the proposal of the Earl of Munster on the part of the Roy. As. Soc. to complete the English translation of the Persian *Dabistân* of which the late Captain SHEA had done about one third when he died. Major TROYER had translated the whole into German whilst in Calcutta; he will be occupied on the English version and the editing of the whole, next year.

M. BURNOUF Sec. Paris Asiatic Society announced the receipt of the Society's Journal of June containing the pillar alphabet, and the sensation it had created among the learned:

“ Le jour ou je l'ai reçu j'allais à l'Académie; quoique ce savant corps ne prête son attention en ce moment qu'au Grec et à l'Arabe, j'ai demandé la parole, et j'ai trouvé de la verve pour exposer tout ce que vous veniez de faire, de beau et de grand par votre découverte. J'ai été écouté avec une religieuse attention, et je sais que la communication a fait quelque effet ..... Chose singulière! j'avais déjà fait des essais infructueux sur la copie du VII<sup>e</sup> vol. des As. Res.: j'avais huit lettres, mais m'étant trompé lourdement sur H et ne sachant que faire de L je n'avais pu passer outre . . . . . Votre L est un véritable trait de vive lumière qui a rendu à ce caractère le même service que le n des inscriptions cunéiformes trouvé par Rask. J'ai communiqué votre lettre à M. JACQUET que venait, peu de jours avant, de recevoir une masse d'inscriptions de *Girnar* exactement dans le caractère que vous avez déchiffré si heureusement. Il s'est mis avec empressement, et il vous écrira lui-même.”

Some correspondence with the Secretary of the Geological Society of London was read, relating to a missing No. of their Transactions.

Read a letter from M. G. VROLIK, Secretary to the Royal Institution of Sciences and Arts at *Amsterdam*, proposing an interchange of publications and presenting its transactions as far as published. Resolved, that a suitable return be made of such vols. of the Researches as remain in store, (from vol. 12 to vol. 20.)

Mr. J. MINCHIN, Secretary Madras Literary Society, and Professor DANIELL, Sec. Roy. Institution of London, acknowledged presentations.

### Library.

The following books were presented:

The Sânkhyâ Kârikâ, 1 vol. 4to.—*by the Roy. As. Soc. Or. Trans. Committee.*

List of the Members of the Royal Asiatic Society of Great Britain and Ireland, corrected to the 31st of July, 1837—*by ditto.*

Histoire des Sultans Mamlouks, écrite en Arabe par Makrizi, et traduite en Français par M. QUATREME'RE, Tom. I. 4to.—*by the same.*

Institutiones Linguae Pracriticae, by Dr. CHRISTIAN LASSEN, Professor at *Bonn*, the 3rd fasciculus—*by the author.*

Nieuwe Verhandelingen der Eerste Klasse van het koninklijk, Nederlandsche Institut van Wetenschappen, Letterkunde en schoone kunsten (Parts I. II. III. IV. V.) *Amsterdam*, 1827—1836—*by the Amsterdam Royal Institute.*

Transactions of the Zoological Society of London, Vol. II. Part I., London, 1836 and Journal,—*by the Society.*

The following by the Statistical Society of London.

Tables of the Revenue, Population, Commerce, &c. of the United Kingdom and its Dependencies, Parts III. IV. V. each with a Supplement, folio, London, 1834—37.

Catalogue of Parliamentary Reports, 1696—1834, ordered by the House of Commons to be printed, 15th August, 1834.

Report, Vaccine Board, ordered by the House of Commons to be printed, 28th August, 1833.

General Statistics of the British Empire, by JAMES M'QUEEN, Esq. London, 1836.

Statistical Journal and Record of Useful Knowledge, for October, November and December, 1837, London.

The following were also presented.

Proceedings of the Agricultural Society of India, January to May, 1838—*by the Society*.

W. ADAM'S Third Report on Educational Statistics of India—*by the author*.

The Meteorological Register—*by the Surveyor General*.

Fauna Boreali-Americana, or Zoology of the Northern parts of British America. Part 2nd, containing the birds, with plates and cuts, by Dr. RICHARDSON, and W. SWAINSON, Esq. London, 1831, 4to. 524 pages, Rs. 50—*purchased for the Society by the Museum Committee*.

11 vols. Naturalist's Library, edited by Sir WILLIAM JARDINE, at 3 Rs. per vol. the remaining vols. to be supplied at the same price—*ditto*.

Lardner's Cabinet Cyclopædia, Treatise on Geology, Vol. I. London, 1837—*from the booksellers*.

—Eminent Literary and Scientific Men of Italy, Spain and Portugal, Vol. III. London, 1837—*from ditto*.

Two series of circulars, one addressed to the Asiatic Society of Bengal, the other to the Asiatic Society of Calcutta! forwarding prospectus of FOOTE's medical pocket book and almanack.

### *Literary and Antiquities.*

Mr. Secretary PRINSEP, transmitted on the part of Government, vocabularies of the *Baraky*, and of five other languages spoken in the Panjáb, compiled by Lieutenant R. LEECH, of the Bombay Engineers.

In reply to the Society's application to the Governor General of the 15th December, requesting that the executive engineer might be permitted to effect the conveyance of the broken pillar presented to the Society by RÁJA HINDU RAO from *Delhi* to Calcutta, Mr. Secy. MACNAGHTEN forwarded copies of correspondence with Captain G. THOMSON, and Captain T. S. BURT of Engineers on the subject, and requested on the part of the Gov. Gen. to know whether the Society would still wish its removal.

Captain THOMSON reported that the transportation of the shaft would cost 2000 rupees :—but Captain BURT suggested that by cutting off the inscribed part it might be sent down for a tenth of that sum, though he doubted whether a facsimile would not answer every purpose, considering the mutilated condition of the inscription.

The object of possessing the *Delhi* fragment in the Society's museum being rather as the only actual specimen of the ancient character which it would be possible to make portable, than for the sake of reading its contents, which are known and published in the Journal for last September, it was resolved still to request the aid of the Governor General for the dispatch of the inscribed portion at least of the shaft under the superintendence of Captain BURT.

Mr. B. H. HODGSON having been informed of the Society's wish to publish the text of the *Lalita vistara* in Sanskrit and Tibetan with a translation by M. CSOMA DE KÖRÖS, sent down two more manuscripts of this standard Buddhist work for collation with the Society's copy as it passes through the press. One of these copies bears the marks of great antiquity, and both are more correct than the copy in the library.

Major JAMES LOW, M. A. S. C. offered to the Society for publication a paper entitled "Excursions to the Eastward, No. 1, or extracts from the journal of a Political Mission to the rája of *Ligor* in *Lower Siám*, with drawings.

Captain T. S. BURT forwarded the 87 facsimiles of various inscriptions mentioned at the last meeting.

He had also lately taken with considerable trouble, complete impressions of the FERÖZ láth inscriptions and of the inscription on the iron pillar at *Delhi*, which has been so long a desideratum. They had been made over to the Secy. Gov. Gen. for transmission.



## Statistical.

Mr. W. ADAM, presented on the part of Dr. A. KEAN, some tables of the population and of the births and mortality in a village of the *Moorshedabad* district. Referred to the Statistical Committee.

Dr. Kean hopes in the current year to be able to add marriages to his list, and to extend it to a greater number of villages.

## PHYSICAL DEPARTMENT.

## Museum.

Mr. KITTOE proposed that two or more Musulmán lads be entertained as apprentices to M. BOUCHEZ, to learn the art of preparing birds and animals, with the understanding that they are to be occasionally sent with members of the Society, or officers of Government who may be deputed to explore any part of the country,—and that the expense be defrayed out of the Curator's allowance granted by Government.

Mr. KITTOE said, that during his late trip, had he been provided with such an assistant he would have been able to have brought back many specimens for the museum. The proposition was approved, and referred to the Committee of the Museum to be acted on.

## Tidal Observations.

Mr. E. BLUNDELL, Commissioner of the *Tenasserim* provinces, forwarded two series of observations of the tides, one by Captain McLEOD, at *Mergui*, the other by Captain CORBIN, Harbour Master at *Amherst*, made in conformity with Professor WHEWELL's circular.

## Geography.

The following letter from Captain PEMBERTON in command of the deputation to *Bootán*, descriptive of the progress of the expedition, in continuation of the extracts published in the Proceedings of the 7th February, was communicated by the Secretary.

*Tongro Bootán, March 12th, 1838.*

Lat.  $27^{\circ} 29' 32''$  Long. about  $90^{\circ} 17'$ ; 6527 feet above the sea.

"We left *Devagin* on the 21st January, and reached this place in twenty marches, though forty days were consumed on the road from various unavoidable causes. The very first march we crossed an elevation of 7000 feet above the sea, a good foretaste of what we had subsequently to expect. The third march brought us to a village called *Sasee*, not more than 4300 feet above the sea, but where we first found the most beautiful and extensive fir forests, I had ever seen—all growing on mountains of hornblende slate which proved to be the prevailing rock in this part of *Bootán*. From *Sasee* we ascended on the following day to *Belphaee*, a mile or two beyond which is a temple whose elevation proved by measurement to be 8300 feet above the sea; this point is geologically important, as here the hornblende slate is succeeded by a talc slate with garnets thickly disseminated, and traces of the transition began to appear between six and eight thousand feet. Here we first saw ice on the ground, and traces of snow on a ridge to the north about 2000 feet higher. On the 1st of February we reached *Tassgong* called also *Berhan*, the residence of a sooba or prince of a district on the left bank of the *Monas* river in Lat.  $27^{\circ} 19' 37''$  Long. about  $91^{\circ} 33'$  and 3182 feet above the sea. The *Monas* flows 1200 feet below it over a bed of gneiss boulders, with immense velocity and a very considerable volume of water. This river which you may remember enters the *Burhamputer* at *Jugigope* nearly opposite to *Goalparrah*, appears to be the principal drain of two-thirds of the waters of *Bootán*, every stream between it and this place falling into it, and the whole forming a stream which in the rains rushes into the *Burhamputer* with a velocity which few boats can stem. At *Phullury* three marches from *Tassgong*, we for the first time had a fall of snow which lasted two days, and gave to the whole country an aspect precisely similar to that which you can imagine at home in a November day. Snow balls were flying about in every direction and the Bhutceahs appeared to enter as keenly into the sport as our party. We were six thousand feet above the sea, and though the fall at this elevation was sufficiently heavy to cover the ground to a depth of five or six inches, the hills



500 feet below us were scarcely at all affected by it, and summer and winter were reigning at the same moment on opposite sides of a mountain torrent at distances not more than a mile apart. We had evidently however fairly entered a region whose temperature was far below what we had been accustomed to for many years, and vegetation no less than sensation proved it; on every side we had oaks, firs, rhododendrons, weeping cypresses and apples. At 10 in the morning of the 8th February, while the snow was falling heavily the thermometer stood at 46°, and strange to say in the afternoon at 4 p. m. with the thermometer at 42° a rapid thaw took place, and we resumed our march on the 10th to *Tasangsee* the residence of a sooba in Lat. 27° 34' 25" Long. 91° 15' and 5290 feet above the sea.

We had now arrived near the north-eastern foot of a lofty range of mountains called the *Domylala*, the passage of which we were told would prove difficult as the greater portion of it lay through snow, but that we should be able to cross it in time to obtain shelter at a village on the opposite side before night. Under this impression we started from a halting-house on the morning of the 15th of February at an elevation of 8000 feet above the sea, and after ascending 1000 feet entered a snowy region, where we found every tree heavily laden with icicles and snow, and the latter in many places so deep as to render extreme care necessary in travelling along the narrow ledges of gneiss, which projecting in many places from the face of the mountain afforded a very insecure and scarcely distinguishable path for the traveller. Here we met cedars of considerable size, but the snow so buried all the inferior shrubs that it was almost impossible to obtain a sight of one. We toiled up this steep and weary ascent until 1 o'clock when we reached a ridge which proved to be 11245 feet above the sea. This we were told was the culminating point of the range, but we found to our cost that it was not so; we descended for some time and again crossing numerous peaks by zig-zag paths intersected by torrents which rushed under a superficial coating of ice, finally reached the northwest crest from whence we looked down almost perpendicularly on the massive platforms which formed the basis of the ponderous ridge above. This point was 12480 feet above the sea, and we commenced the descent about 3 p. m., and here the cold became much more severe; the rocks were coated with ice; huge icicles hung from them in every direction, and yet the thermometer stood 2° above the freezing point\*. At halfpast four we reached an open platform sloping gradually to the westward, and then pushed on through a succession of ravines expecting every moment to arrive at the promised village where we were to obtain rest and refreshment. The increasing darkness and difficulty of the road rendered advance every minute more impracticable and we were at last so completely involved in darkness that it was quite impracticable to advance further, no trace of a path being perceptible, and we determined to retrace our steps to an open spot in the rear rather more free of snow than any around us. We did not reach this halting-place until past 8 o'clock, when we contrived to make an old tree contribute to our comfort by converting some of its branches into fire-wood; and passed the night in the open air surrounded by snow at an elevation of 9600 feet above the sea. BLAKE and myself with three or four servants were the only persons who reached this spot. GRIFFITH had halted a little behind us and the people of the camp were scattered over a line of about 3 miles in length, extending from the foot of the descent to the entrance of the ravines. The village we did not reach until past 10 o'clock the following morning, and several of the Bhuteeabs with the baggage did not arrive until two days afterwards.

In crossing this lofty range several of the party suffered from vertigo, sickness and difficulty of breathing, and even much lower down the highly rarified state of the air was proved by the faint report of our guns. We had fortunately a perfectly calm atmosphere while effecting this arduous passage or the consequences might have proved most serious to many of our followers, none of whom had ever before been so exposed. *Linge* the village at which we halted for two days, is 6330 feet above the sea, so that in this march we had ascended three thousand and descended nearly six thousand feet, in a distance of 15 miles.

\* See the explanation of this apparent anomaly J. A. S. Vol. V. 427.—ED.

Our next march was to *Lengloang* the residence of a sooba in Lat.  $27^{\circ} 29' 13''$  (our extreme northern limit thus far) Long.  $91^{\circ} 3' 45''$  and 4523 feet above the sea. These residences of the soobas are all built on the summit of a projecting spur from some contiguous range, with a stream flowing on either side from the superior heights. The edifice generally consists of a series of buildings erected without any particular attention to form, the sole object being apparently to make the most of the very scanty ground adapted to building on the sloping face of a narrow ridge, and the filth that reigns in these "baronial castles" is greater than you could possibly imagine, but admirably adapted for the residence of the disgustingly dirty race that inhabits them. I have never in all my wanderings met with a people so radically filthy in all their habits. After leaving *Lengloang* we travelled two days through a more open and better cultivated tract of country than we had previously seen, the fields being all terraced and the face of the bills less precipitous.

On the third day however we again left this comparatively civilized portion of *Bootan* and struggled amidst snow and ice to obtain the massive flank of the *Roodoola* range of mountains, which like that crossed on the 15th, was covered with snow from its summit down to about 4000 feet above the sea, when the first traces began to appear. We halted for the night of the 25th of February, in a miserable hovel at a place called *Peiree* 9700 feet above the sea, surrounded on every side by snow, and with the formidable ridge of the *Roodoola* towering full 4000 feet above us. The snow had recently fallen and we suffered extremely from its want of compactness on the following morning, when we commenced climbing the zig-zag path which led to the ridge; the path was in many instances, where it was carried round the mural side of a peak, entirely formed by narrow slabs of gneiss only a few inches broad, forming under the most favourable circumstances but an insecure footing, and covered as they now were with snow from two to four feet deep it required the utmost caution to avoid falling over the precipices into the abyss which yawned below. At one spot we had nearly lost our ponies which did go over, but were saved by strong halters which had been secured to them in anticipation of the accident. Two years ago in this same month (February) five Bhuteeahs were lost at this formidable pass; they fell over the precipice, were buried in the snow, and their bodies discovered in the summer when it had melted. A narrow defile between two peaks of gneiss which rise about 500 feet above the path brought us to the spot from which the range derives its name of *Roodoola*, and this proved to be 12335 feet above the sea level. We ascended about 300 feet higher and then commenced a rapid descent through cedar and fir forests to a mountain valley called *Boomdunglung* 8670 feet above the sea; one of the most attractive spots we had seen in *Bootan*, surrounded on every side by mountains covered with snow, which gradually disappeared as it reached the elevation of the valley. Here we shot magpies, larks, curlews, a quail, a duck, saruses, and some others which we had not before met with. We have since passed through two more of these alpine valleys, those of *Jugur* and *Jaresah* which are respectively 8150 and 9400 feet above the sea. We were at these places on the 5th instant, when the scanty wheat crops were barely above the ground, while here at an elevation of 6500 feet, and only three geographical miles further south, the wheat is in ear, but promising a miserable return. These three valleys are the only ones we have yet met with since entering the hills, they are watered by streams of remarkable transparency, and the heights around them are either composed of gneiss, or a talcose slate in a state of rapid decomposition.

We have now entered apparently a more temperate region, though the weather is bleak and unpleasantly cold at times. We hope to start for *Punakah* in a day or two, which is not more than five marches distant. It is strange that every Bhuteeah who has been asked points to the southward of west as the division of *Punakah* while TURNER in his map gives its Latitude at  $27^{\circ} 57'$  about  $27\frac{1}{2}$  miles to the northward of this: is it possible that he can have made such a mistake? I think not; but I hope soon to be satisfied on this point. Communication can be held with *Goalparrah* from hence in 8 days, and I am preparing my dispatches to send off as soon as I have an opportunity. There has been a rebellion in the country; the Deb who guided the helm of the state when I left

Calcutta has been thrown overboard and another king Log now sits in his place to be kicked after his predecessor whenever an ambitious aspirant after regal honours can collect half a dozen musquets and five or six ounces of gunpowder. The sanguinary contest has been waging for seven months, and the list of killed and wounded from all I can learn might be included in a nutshell; fighting is not their vice, but filthiness in person, dress and house is. The former Tingo Pile has been deposed and a successor arrived three days ago to take charge of the building which they have chosen to call a fort or castle. I am collecting all the information I can, but the Bluteeahs are not very communicative, and money here as elsewhere is the only key to their knowledge box."

#### *Astronomy.*

Dr. McCLELLAND called the attention of the members to the following curious astronomical phenomenon, made known to him by a letter from Sir J. W. HERSCHELL, dated *Cape of Good Hope*, 13th January, 1838.

"We are treated here with one of the rarest and most remarkable of astronomical phenomena, viz. the sudden and unexpected accession of brightness, by which a well known star of the second magnitude,  $\eta$  in the constellation Argo has within these two months grown to surpass all the stars of the first magnitude except Sirius, Canopus, and  $\alpha$  Centauri; to the latter of which it is now nearly if not fully equal. During four years that I have been continually observing this star I never had the smallest ground for suspecting it to be variable: nor has it ever before so far as I am aware been noticed otherwise than as a large star of the second magnitude. I am watching the progress and phases of this singular phenomenon as you may suppose with great interest, and only regret that my approaching departure for Europe will probably oblige me to trust to the reports of others for its ultimate event."

Dr. McCLELLAND stated that he had written to Mr. TAYLOR the *Madras* astronomer on the subject, as the star might better be observed from his observatory than at Calcutta.

#### *Botany.*

The following inquiry regarding the gamboge tree was submitted for solution to such members as might be best situated for its investigation, by Dr. J. GRANT MALCOLMSON of the Madras Medical Service, now in Europe, in a letter to the Secretary.

*N. Britain, December 7th, 1837.*

"I venture to renew a correspondence with which I have occasionally troubled you, at the request of Professor GRAHAM of *Edinburgh*. You are aware of the investigations he and Dr. CHRISTISON have lately been engaged on, in reference to the gamboge tree, about which so many erroneous opinions have been received. I had collected some specimens from the gamboge tree near *Rangoon*, and the leaves and branches were found by ROYLE and myself to differ from any in the India House collections; and Mr. BROWN having compared them with the specimens of LOUVEIRO's plant from *Siam* in the British Museum, found it to resemble it very much, but to be apparently of a different species, the leaves being much softer and more pointed. The tree was in full fruit in May and I did not see the flowers: unfortunately the fruit I had preserved in spirits and sent home, never reached their destination. I considered the tree to be the *Guaicuma gambogia* of PENSOON, but it is not necessary to detain you with any account of it, as any of your readers who may be able to supply Dr. GRAHAM with specimens will have no difficulty of obtaining the information on the spot. The trees I saw had been wounded, and much fine gamboge had run down the trunk. Leaves, fruit, flowers, and sufficiency of the gamboge (with bark), for experiment, are desired. The following extract from Dr. GRAHAM's letter will explain this: 'LOUVEIRO's gamboge tree he believes to be the same with that of Burman (the *Ceylon* plant), in which he is certainly wrong. He calls it *Gambogia gutta*, and describes it thus: Tree large, with spreading branches, leaves broad, lanceolate, quite entire, flat, thick, scattered, petiolate, small. Flowers saffron-colored, terminal, on many flowered peduncles. Calyx of four leaflets: leaflets sub-rotund, concave, spreading. Corolla of 4 petals,



ovato-oblong, unguiculate, spreading. Stamina numerous, inserted into the receptacle. Stigma sessile, many cleft. Berry sub-rotund, 8-angled, 8-locular, loculements monospermous: seed oblong ovate. Skin yellow, thin and smooth, pulp yellow, succulent, sweet, eatable. Size of the fruit 2 inches (he does not say whether in length, breadth, or circumference). He adds, that it is frequent in the woods of *Cochin-China*, and more so in *Siam* and *Combodia*. I do hope that this account will enable you to procure for me, specimens of the plant in flower and fruit and of the gamboge obtained from it. It would appear that the flowers are hermaphrodite, but possibly this may be a mistake, and it would therefore be very important that this point should be examined. I have now ascertained not only that the *Ceylon* tree has flowers of distinct sex, but that the different sexes grow upon different plants. It is very possible that LOUVEIRO's plant has the several organs arranged in the same way, but the female flower looks as if it were hermaphrodite, having always several abortive stamens round the germen. Have the kindness to beg that the fruit may be sent either in spirits or in a saturated solution of salt in water,\* that the history of this important drug would be cleared up\*. Thus there are evidently two plants, one in *Avra*, the other to the east of that country, and both should be procured."

Dr. MALCOLMSON, in the letter above quoted, gives the following information on the fossil shells of the *Nerbudda* basalt.

"I have drawn up a paper on the *Nagpore* fossils, of which Mr. SOMERBY has furnished me with beautiful drawings. All the shells are lacustermes, and render it probable that the great basaltic eruptions between the *Nerbudda* and *Godavery* and south of that river, took place in the *tertiary* epoch. The genera are *Unio-Melania*, *Physa*, *Limnea*, *Paludina*:—2 species of the fresh water crustacean called *Cypris*; a new gyrogonite. The whole are undescribed. The *Sagar* and *Jubulpoor* shell is considered to be a *Physa*; and certainly the same as some of those from the *Deccan*."

#### Natural History.

A letter from Mr. WILSON SAUNDERS (late Lieut. Beng. Engineers) gives some particulars of the duplicates of insects from Saugor, presented by Major HEARSEY, which will be interesting to Indian entomologists.

"I have been highly delighted with your present of Indian insects, which arrived in perfect order. The *Lepidoptera* are very beautiful. Among the *Coleoptera* there is a *Carnucia*, some undescribed *Longicornes* allied to *Lamia*, and two or three insects of the family *Chrysomelidae* which I believe to be new. The *Hymenoptera* offer a fine new species of *Palopeus*, and an *Eumenes* undescribed. The *Diptera* contain two new genera, which I shall take an early opportunity of describing, the first in the family *Jabanidae*, and the second belonging to *Jephritidae*, the latter very distinct with a most singular encrassated nerve at the base of the wing. In the orders I do not see any thing new as yet. Our collections are all poor in Indian insects. I am most anxious to get specimens of the curious coleopterous genus *Paurus*, and of the dipterous genus *Diopsis*, in order to complete a description of these tribes."

Mr. SAUNDERS on the part of the Entomological Society was desirous of exchanging its transactions against the Society's Journal, an arrangement the secretary as Editor said he should be proud to carry into effect.

Dr. McCLELLAND submitted the following note, with the skin of a mole from *Assam*.

"Mr. PEARSON in the interesting paper inserted in the last number of the Society's Journal at page 359 expresses a doubt as to the existence of the mole in India. I was favoured by Captain JENKINS of *Assam*, a few weeks since, with the skin of a small animal of which he observes 'I also send you the skin of a mole which I believe to be a variety here; it was obtained by Captain HANNAY

\* The Madras journal for April just published contains Dr. Graham's reply to Dr. Wight, on this subject—and a note from the latter confirming the fact of *Hemibradenodon gambogioides* being a native of Ceylon, where it is found but not abundantly, in the forests. The tree is diœcious.—ED.



near *Jeypore*.' The skin unquestionably belonged to an animal closely allied in its habits to the mole, with a similar fur but of mouse grey color, and with a minute flat naked tail scarcely projecting above the fur, and having a row of stiff hairs on its edge.

"Unfortunately we have not the skull nor even the fore feet of this animal—two most essential parts, but the forms of the skin together with that of a single hind foot, the only one attached to it, seem to refer it to the genus *Chrysochloris* or that to which the *Cape of Good Hope* mole belongs as well as the golden mole. The hind foot of the *Assam* animal is naked and flat, bearing a near resemblance to the human hand, with long nails, hollow below, narrow, and slightly pointed at their extremities."

Dr. McCLELLAND made a further communication on the subject of two small fish from a hot spring at *Pooree*.

"I may notice another point of Zoological interest for which I am indebted to Dr. GOODEVE who has favoured me with two specimens of the fish found by Mr. CUMBERLAND to live in a hot spring at *Pooree*, the temperature of which is 112° Fahr. The subject was mentioned by Dr. GOODEVE at the last meeting of the Medical Society, but as we hear much more extraordinary things of fishes than this it excited but little interest. Our Secretary Mr. J. PRINSEP for instance found one in his pluviometer that must have descended from the clouds. HUMBOLDT and BONPLAND found fishes thrown up alive from the bottom of a volcano in the course of its explosions along with water and heated vapour only two degrees under the boiling point; had this observation been made on the top of *Chimborazo* the boiling point might have been as low as the temperature of the hot spring at *Pooree*, but GARRELL removes all uncertainty by stating the temperature to have been 210° Fahr. and it was stated at the Medical Society by Dr. O'Shaughnessy, on the authority of a writer in Blackwood, that fish live comfortably in the Geysers—the boiling springs of Iceland, whose waters we should recollect though only boiling at the surface, are supposed at greater depths to be sufficiently hot to dissolve flint and hold it in solution.

"On the other hand the sucking carp, a species said to be remarkably tenacious of life, has been found by Dr. RICHARDSON frozen in the ice of the northern seas, apparently dead, but when the ice is thawed the fish avails itself of its liberty as if nothing had happened to it. A similar fact has also been observed by Mr. JESSE with reference to the gold-fish, and in northern parts of Europe Mr. GARRELL informs us that perch and eels are conveniently transported in a frozen state from place to place without destroying life.

"With such an utter defiance of temperature as these facts prove the living principle in fishes to be capable of exercising, there is nothing wonderful in our finding fish in the hot spring at *Pooree*; there is this interest however in it, that the fish belongs to a new genus of which we have some 10 or 12 species in India all carnivorous, so that its presence implies the existence of other living things in the hot spring in addition to its own kind."

The Secretary ventured to add to the foregoing a circumstance recently under his own observation. The tank or reservoir connected with the mint steam engines is well stored with the *rûi machli*. During the late hot season the temperature of this tank has risen to 104° or 105° Fahr. from the constant working of the engines; but this degree of heat seemed to incommode the fish considerably, for they actually threw themselves on the banks as if to avoid it and were caught by hand on the margin of the tank."

Lieut. N. VICARY, on his return from New South Wales, presented various objects for the museum, thus described in the curator's notice.

1. The skin of the *Echidna Histrix*, (DESM.) or spiny Echidna, *Myrmecophaga acuta*, SHAW, the aculeated ant-eater of Australia, since stuffed and mounted for the museum.

Being the only example of this singular animal at present in the museum it may be considered a valuable acquisition to the Society's cabinet.

2. Skin of a small *Platapus*, *Ornithorhynchus paradoxus*, (BLUM.) which has also been prepared and mounted. Of these animals there are now three good specimens in the museum all of the same species.

3. Detached bones of a kangaroo, *Kangurus labiatus*.

There being neither a stuffed specimen, or a skeleton of a kangaroo in the Society's collection it is to be regretted that the bones presented by Lieut VICARY, in belonging to a young animal and being defective in number, are unfit for articulation.

4. Portion of the stem of *Alsophila Australis*, the tree fern of the blue mountains, which bears a strong resemblance to the fossils depicted in Buckland.

5. Flower of *anthorrhæa hastilis*, the grass tree of the colonists.

6. *Cidaris* ———? a species of Echinus.

7. Birds. The nonpareil parrot, *platycorvus eximius*, (VIG.) Kingfisher, *Alcedo* ———? and white-headed Grosbeak, *Loxia leucocephala*, which owing to their injured state cannot be preserved.

The following were presented by Mr. EVANS the curator.

Upper jaw of a small fish.

A preparation showing the ring of bony plates surrounding the eye of the large horned owl of India. *Asio bubo*.

Preparation of the eye of the ringtailed eagle;

Showing an analogous formation, only in a minor degree. These bony rings composed of a series of plates admit of a limited motion, by moving on each other and by which mechanical means these birds most probably have the power of regulating the convexity of the cornea so as to vary the extent or intensity of vision according to their habits and necessities.

Specimens of the following stuffed birds, were presented by Lieutenant MONTRIOU, Indian Navy; *Perdix Francolinus*, LATH. *Francoline Partridge*. *Perdix Asiatica*, LATH. Asiatic Partridge, and *Coturnix Pintah*, (SYKES,) mountain quail of the Dukhun.

The scapulæ, ossa humeri and two vertebræ of a whale, (query) *Balæna Australis*, or *Cucholot Macrocephalus*.

Lieut. FRASER, Engineers, presented through Dr. McCLELLAND, a specimen of rock-salt found in digging a well at *Mhow*.

"Lieut. HODGSON of the artillery stationed at *Mhow*, when recently engaged in sinking a well in his compound at that station on a high spot of ground composed of two ordinary black soil of *Malwa*, found at a depth of  $3\frac{1}{2}$  feet an insulated mass of rock-salt, the size of two fists, imbedded in trap rock which appears too much cracked and broken so as to render it easily separated with the pick; mixed with this brecciated rock there is a considerable quantity of carbonate of soda."

Lieut. FRASER inquires "whether that mineral be usually found in detached masses, and whether there be a prospect of finding it in more important quantities at *Mhow* or the vicinity.

"Salt springs are common in volcanic countries such as *Mhow* would seem to be, and it is possible that the crystal may have been thus formed by infiltration of brine into the natural cells of the basalt; but the salt lakes in the valleys along the northern base of the table-land of *Malwa*, render it probable that extensive deposits of the salt formation may exist in central India."

Colonel MACLEOD presented a fresh rolled fragment of lignite from the fort boring, depth  $464\frac{1}{2}$  feet.

"It exactly resembled some of the *Cuttack* specimens, or burnt charcoal, on one surface. Since then a lump of decayed wood has been brought up, rounded on the edges as if rolled in a stream, but not in the least carbonized; just such as is met with in the *Sundarban* alluvium."

Dr. McLEOD, Inspector General of H. M. Hospitals, forwarded specimens of the rocks found at *Simla*.

1. "Granite from the Choor mountain, 13,000 feet alt.

2, 3, 15, 16 ditto, lower down the same mountain.

4, 6, quartz; 5, 7, mica; 8, 9, 10, micaceous schist; 11, iron stone melted by the natives; 12, puddingstone; 13, breccia from a stream; 14, decomposed quartz; 17, stalactite from *Masûri*."

Captain McLEOD, forwarded some bottles of water and minerals from a hot spring up the Palouk river (*Mergui*) lately visited by him.

"The springs are situated up the Palouk river, which takes its rise on the

western side of a high range of mountains, running along the western or right bank of the Tenasserim river. At its mouth, which is in about  $13^{\circ} 9' N.$  Lat. and  $98^{\circ} 43' E.$  Long. and about 50 miles from *Mergui*; it is about 700 feet, but narrows higher up towards the village of *Palouk* in  $12^{\circ} 16' N.$  Lat. and  $99^{\circ} 8' N.$  Long. Soon after passing the village it becomes in places very shallow, and a succession of rapids and falls are met. Having ascended as far as I could in a small canoe, which was dragged over rapids, I performed the latter part of the journey by land, in consequence of the river becoming too shallow and the rapids or falls getting stronger and steeper. In returning however I descended the stream the whole way on a small bamboo raft, and the highest fall I encountered was about  $3\frac{1}{2}$  or 4 feet.

"The hills which from *Palouk* range along the sides of the river, are by no means high, but covered with thick jungle and high trees.

"There are two spots where the springs shew themselves, one immediately on the right bank of the river, (which is here about 100 feet wide,) with some in the river itself, and the other about two or three minutes walk to the northward inland. Over and around the former ones, a mound of circular stones (No. 1.) of various sizes, (the largest about four or five miles in diameter,) was caked together with hardened clay, bearing the appearance of stone. The whole of this mound had externally a blackish appearance, and in some places, small circular basins had been found by springs now dry.

"All the springs now discharging are close to the waters edge or in the water; they issue from under the rocks, through a sandy bottom. The orifices are very small, and not above two inches deep. The thermometer being dipped in the hottest rose to  $196^{\circ}$  Fahr. The water from these was put into the small bottle (No. 1.) Their height above the sea I estimate about two hundred feet.

"The second springs a little inland, are larger and deeper. They are situated in a small open space; there must be about thirty or forty bubbling up along a line of about fifty feet by twenty, the largest being at the northern extremity. I took the water from the two largest springs, one about three and a half feet deep and two feet in diameter, and the other about half the size. In both of these (from which the other two bottles of water were taken), the thermometer indicated a heat of  $194^{\circ}$  Fahr. The ground at the bottom is of a dark shining color; here and there resembling the color of brickdust. The trees and grass grow luxuriantly around, and in the open space the marks of hog, deer, &c. are seen; the natives say some of the animals come to enjoy a draught of the water.

"The springs are in about  $13^{\circ} 20' N.$  Lat. and  $90^{\circ} 19' E.$  Long. Though vapours rise from the springs no disagreeable smell pervaded the atmosphere, nor had the water a very disagreeable taste.

"There are other springs about ten or twelve miles in a N. N. W. direction from these, at a place called *Pé*. There is nothing in this neighbourhood that I am aware of, indicating volcanic agency. Some very lofty, abrupt and broken peaks of considerable height are seen to the N. E. but many miles distant. The other hills however are regular in their formations, &c. I visited these springs in November, 1836:—on that occasion I only took water from the last mentioned springs, not being able to get at the spring, as I did this time by means of bamboos formed into a small bridge; I was obliged to attach the thermometer to the end of a long rod by a piece of string, and thus dipped the thermometer into the spring. The instrument at the end of the stick swung about like a fish at the end of a line, I therefore concluded that the thermometer must have fallen several degrees before it reached my hands."

Professor O'SHAUGHNESSY noted a curious fact connected with the late whirlwind.

"One of the pupils of the Medical College had seen fall near *Dum-Dum* a large mass of what he considered to be hail, but finding that it did not melt he took it to the college and it proved to be a lump of pure salt. Dr. O'S. does not think from its appearance that it was manufactured salt, and if as suggested in a note published this month it was carried up from the *Baliaghat* salt works, it had evidently travelled northward against the wind."

Colonel STACY submitted for determination of its nature a fossil bone of a large animal fossilized with lime—also for inspection some beautiful drawings by his native artist of many sections of fossil teeth made under his directions.



## Meteorological Register, kept at the Assay Office, Calcutta, for the Month of May, 1838.

Day of the Month.	Observations at 10 A. M.					Observations at 4 P. M.					Calculated Humidity.		Rain.		Temperature of water.		Wind.		Weather.	
	Old Stand.	New Stand.	Barometer at 32°.	Thermome-ter in air.	Depression of wet-bulb.	Do. by Les-lier's Hygro.	Dew-point.	Hair Hy-grometer.	Centesimal vapour by wet-bulb.	Do. by hair wet-bulb.	Hygrom.	dew-point.	On roof.	On ground.	River.	Well.	10 A. M.	4 P. M.	Forenoon.	Afternoon.
1	29.778	29.730	29.699	3.7	4.3	75.0	88	74	63	65	569	81	in.	in.	87.1	79.2	S. W.	S. W.	cumuli.	cloudy.
2	29.720	29.666	29.637	4.1	4.2	75.8	87	72	62	65	581	87	in.	in.	86.7	79.1	S. W.	S. W.	do	hazy.
3	29.662	29.628	29.593	4.3	5.0	74.5	87	72	62	65	581	87	in.	in.	86.7	79.1	S. W.	S. W.	cloudy.	cldy. nimbi.
4	29.638	29.603	29.573	3.7	3.4	75.6	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	do. rain.
5	29.730	29.686	29.656	3.5	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	cumuli.	clear.
6	29.770	29.733	29.697	3.5	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
7	29.740	29.702	29.667	3.5	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	thundrshw.
8	29.692	29.654	29.619	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
9	29.702	29.665	29.630	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
10	29.688	29.651	29.616	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
11	29.638	29.599	29.564	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
12	29.638	29.599	29.564	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
13	29.723	29.686	29.649	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
14	29.723	29.686	29.649	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
15	29.735	29.698	29.661	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
16	29.733	29.696	29.659	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
17	29.738	29.699	29.662	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
18	29.747	29.708	29.671	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
19	29.688	29.651	29.616	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
20	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
21	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
22	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
23	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
24	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
25	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
26	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
27	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
28	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
29	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
30	29.673	29.636	29.601	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
31	29.660	29.623	29.588	3.4	3.0	73.5	88	84	70	68	581	87	0.29	0.31	84.7	79.0	S. W.	S. W.	clear.	clear.
Mean,	29.696	29.656	29.621	3.6	3.1	74.4	85.8	73	61	63	574	85.6	1.92	1.90	87.5	79.9	S. W. monsoon.	S. W. monsoon.	hot and few squalls.	

Several meteors have been noticed this month, both here and in Cuttack, but unfortunately the particulars of date and position were not preserved.





